





Digitized by the Internet Archive
in 2015

American Baptist Magazine,

AND

Missionary Intelligencer.

No. 4.

NEW SERIES.

Vol. 1.

With a PORTRAIT of the Rev. THOMAS BALDWIN, D. D. of Boston.

Published under the Direction of the "Baptist Missionary Society in Massachusetts;" for the benefit of Missions.

CONTENTS

RELIGIOUS COMMUNICATIONS

A Bengalee Sermon,	121
Address to the Members of a Ministers' Meeting, concluded,	125
Prayers and Alms united,	128
Remarks on Dress, in reply to Gaius,	129
The Advantages of Education,	131

MISSIONARY INTELLIGENCE.

The Baptist Convention of the U.S.	133
English Baptist Mission,	135
Native Schools in India,	136
London Missionary Society,	137
Missions of the United Brethren,	139
Massa Baptist Mis. Society,	142

RELIGIOUS INTELLIGENCE.

Glasgow Society, auxiliary to the Baptist Mission,	150
Greeks from Ancient Macedonia,	151

REVIVALS OF RELIGION.

Letter from Mr. Haynes,	152
— from Mr. Barber,	153
— from Mr. Baker,	ibid.
— from Mr. Goodale,	ibid.
— from Mr. Peck,	ibid.
— from Mr. Davison,	154
— from Mr. Kendrick,	ibid.

OBITUARY.

Mrs. Hannah Martin,	155
---------------------	-----

ANECDOTES,	156
ORDINATIONS,	158
Education Society,	159
Literary Intelligencer,	ibid.
New Publications,	160
POETRY,	ibid.
Notice to Correspondents,	ibid.

For List of Agents, see next page.

CONDITIONS.

- | | |
|--|--|
| I. This Work will be published once in two months; each Number to contain from 32 to 40 pages. | II. The price of a single Number, twelve and a half cents, and ten cents by the dozen. |
|--|--|

Published according to Act of Congress.

BOSTON :

PUBLISHED BY JAMES LORING, NO. 2, CORNHILL—AND
LINCOLN & EDMANDS, NO. 53, CORNHILL.

Printed by James Loring.

AGENTS.

Mr. Abner Dodge, jr. *Seabwick*; W. R. & C. Stockbridge, *North-Yarmouth*; M. & W. Harris, Portland, (Maine) Rev. J. Higbee, *Alstead*, N.H. Gen. Abner Feroes, *Windsor*; John Conant, Esq. *Brandon*; E. L. Rockwood, Esq. *Chatham*, (Vermont) Rev. John Peak, *Newburyport*; Rev. Lucius Bolles, *Salem*; Rev. N. W. Williams, *Beverly*; Rev. J. Chapin, *Danvers*; Rev. Wm. Batchelder, *Haverhill*; Rev. Jos. Grafton, *Newton*; Rev. S. S. Nelson, *Attleboro'*; Levi Pierce, Esq. *Middleboro'*; D. & J. Wilson, *Worcester*; Benja. Hastings, Esq. *Windsorfield*, (Mass.) Mr. George Dods, *Providence*; Rev. David Benedict, *Plymouth*; Deacon S. Barker, *Newport*, (R.I.) Rev. E. Cushman, *Hartford*; Rev. N. Nehemiah Dodge, *New-London*; Rev. Matthew Boiles, *Bridgewater*, (Conn.) Dea. John Cauldwell, *New-York city*; Joshua A. Burk, *Albany*; Thomas Weston, Esq. *Pomfret*, (N.Y.) Mr. Uriah Burge, *Newark*, (N.J.) William Staughton, D.D. *Philadelphia*; Rev. Charles Wheeler, *Washington*, (Penn.) Mr. John Appleton, and Mr. Wm. Crane, *Richmond*; Mr. Patterson, *Norfolk*; Mr. Jacob Eckhels, *Liberty*, (Virg.) Deacon Miles, *Baltimore*, (Maryland) Rev. Mr. Cone, *Alexandria*, (District Columbia) Mr. Edmund Hoskins, *Edenton*, N.C. Rev. Richard Furman, D.D. *Charleston*, (S.C.) Mr. John M. Roberts, *Stateburg*, (S.C.) Maj. Abner Davis, *Milledgeville*, (Geo.) Mr. Cornelius Paulding, *New-Orleans*, (Louisiana) H. Harmon, Esq. *Port Gibson*, (Mississippi Territory.)

James Loring, 2, Cornhill, is publishing
Old Colony Collection of Anthems
 in Numbers. 38 cents each No. sold separately, or together.

CONTENTS OF No. 1.

O give thanks unto the Lord, &c. Psalm 106. Set by H. Purcell, Esq.
 Awake up my glory, &c. Psalm 67. Set by Mr. Wanley.

Hear my prayer, O God. By J Kent.

I was glad when they said unto me, &c. Psalm 122. A Williams.

Lord of all power and might, &c. Mason.

I heard a voice from heaven, &c. Rev. 14.

No. 2. How beautiful are the feet of them that preach the gospel, &c.

Thy praise, O God, shall wake my lyre, &c. Dr. Nares.

Teach me, O Lord, &c. Psalm 119. Dr. Stephens.

Sing, O heavens, and be joyful, &c. Dr. Boyce.

Praise ye the Lord, &c. Pirsson.

No. 3. Lift up your heads, O ye gates, &c. Handel.

When winds breathe soft along the silent deep, &c. For five voices.

He shall feed his flock like a shepherd, &c. Handel.

Behold the Lamb of God, &c. Handel.

He gave them hailstones for rain, &c. Handel.

Sing ye unto the Lord, &c. Dr. Stephens.

No. 4. Hail Judea, happy land, &c. Handel.

Thus far our cause is favoured by the Lord. Handel.

The great Jehovah is our awful theme, &c. Handel.

Hosanna, blessed is he that cometh, &c. Rev. C. Gregor.

Gloria in Excelsis.

No. 5. The horse and his rider hath he thrown into the sea, &c.

Strike the cymbal, roll the tymbal, let the trump of triumph sound.

Our Father, who art in heav'n, &c. S. Webbe.

No. 6. Ye sons of Israel of every tribe, attend, &c. Handel.

Attend, attend to all I now prescribe, &c. Handel.

Glory to God, the strong cemented walls, &c. Handel.

Great God, what do I see hear, &c. Words and Air, by M. Luther
 harmonized by Baumgarten.

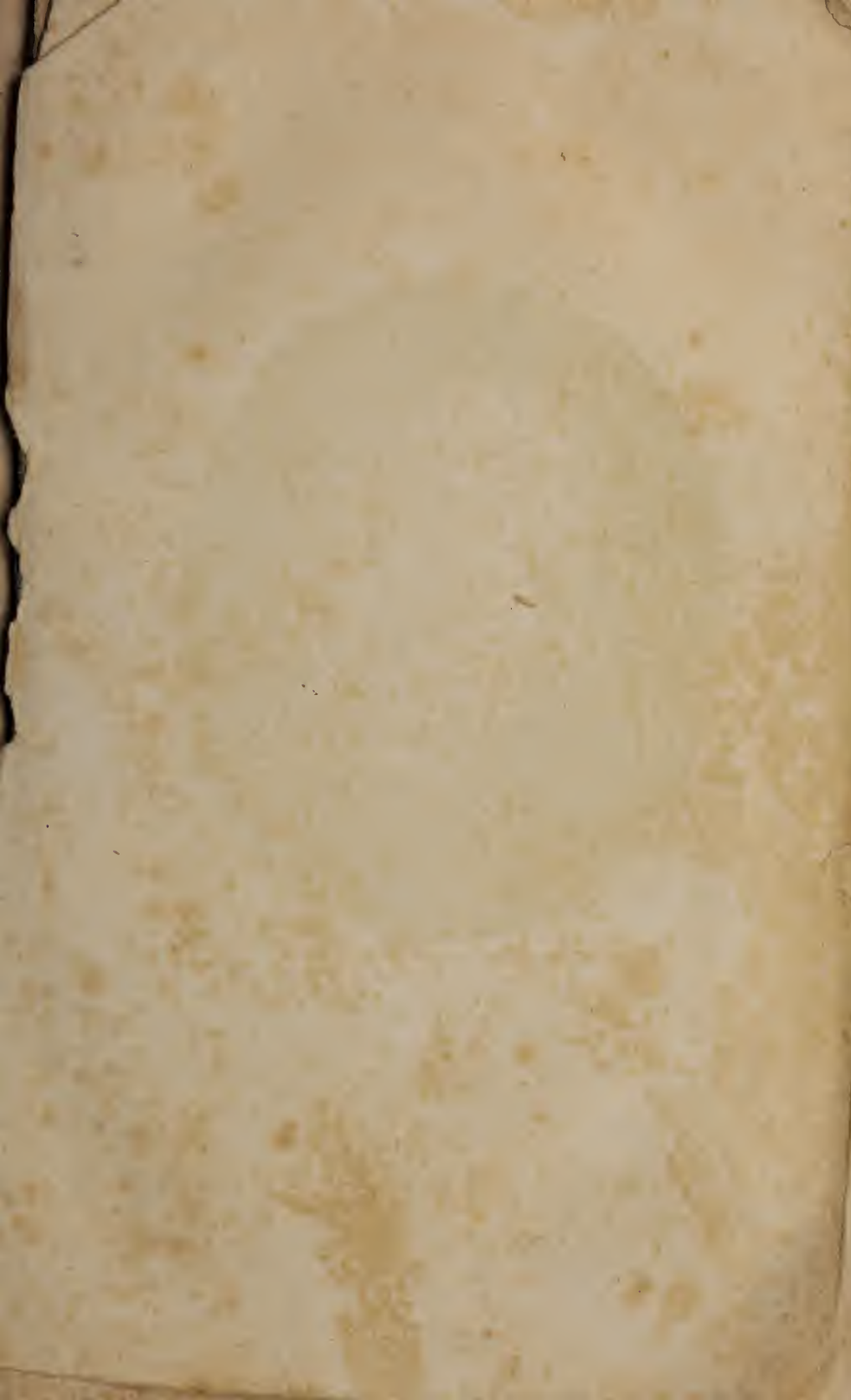
No. 7. Almighty God, when round thy shrine, &c. Mozart.

Sound the loud timbrel o'er Egypt's dark sea, &c. Avison.

Welcome, welcome, mighty King, &c. Handel.

Weep not for those whom the veil of the tomb, &c. Avison.

Thou art, O God, the life and light, &c.





REV. THOMAS BALDWIN D.D.

Boston

LIBRARY OF PRINCETON
MAR 31 1926
THEOLOGICAL SEMINARY

THE
American Baptist Magazine
AND
Missionary Intelligencer.

NEW SERIES.

No. 4.

JULY, 1817.

Vol. I.

For the American Baptist Magazine.

Serampore, October 17, 1816.

My dear Brother,

The following is at your service, as an article for your Magazine, if you think it may make American Christians love the Gospel and the Mission more. I do not wish my name to appear appended to it;—but without this appendage, you are welcome to make whatever use of it you please.

To one of the Editors.

A BENGALEE SERMON,

Delivered in the year 1816, to a congregation of Hindoo Christians, at the Mission House, Serampore.

ACTS xxvi. 17, 18.

Delivering thee from the people and from the Gentiles, unto whom I now send thee; to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

IT is a pleasing consideration to the servants of Christ in this country, my brethren, that they are placed in circumstances similar to those of the apostle Paul, when the Saviour thus addressed him. We have the same gracious Master—the same work—the same promises and supports—and the same rewards in prospect. He was wonderfully successful, and we shall not labour in vain if we partake of his zeal and faithfulness.

Vol. I.

16

At the time when this commission was given, the state of the Gentiles bore a very striking resemblance to that of the present race of Hindoos. They were ignorant of the true God, and worshipped numberless abominable and profitless idols; they were unacquainted with the way of access to God, and with his true worship, and practised rites the most absurd and detestable; they knew nothing of the commands of God “enlightening the eyes,” nor of the fear of the Lord “which maketh wise the simple;” and therefore, beside all the sins of nominal Christians, they practised unheard of crimes. Yea, their very superstition not only seared the conscience, and prepared them to commit every iniquity, but it hurried them into crimes which they would never have committed had not the passions, by obscene rites, been inflamed to a degree of madness.

The mission of the apostle Paul to those nations was a strong proof of the divine compassion: None can doubt but such crimes would have justified God in denying to them the gospel; none can doubt whether such a state of spiritual malady did not call for this divine remedy. This remedy was applied, and thousands and myriads felt its efficacious power: "their eyes were opened; they were turned from darkness to light, and from the power of Satan unto God:— they received remission of sins, and inheritance among the sanctified."

But I would wish at this time to remind you, my brethren, of the infinite benefits which you have obtained from this gospel, at least such of you as have felt its power.

Look back to the period when you had no sight; when the eyes of your understanding were darkened, so that you had no idea whatever, what kind of creatures you were, nor why you were created, nor what it became you to practise or to seek; nor what awaited you in the world to come. You had the form of man, but your powers were brutalized by gross ignorance, and your organs and faculties had no other use than to supply food for the sensual passions. You never looked upward to inquire, Where or who is, God my Maker, for your moral vision was completely extinguished. Your mind was confined in a cell which admitted no light but that, glimmering and uncertain, which the torch of superstition supplied. Rather, you walked in darkness, not knowing whither you went; or, to borrow the still stronger language of the Light of the world, you sat in the region and under the very shadow of death. Such was your state till the Redeemer said, "Let there be light."

"He opened your eyes;" then, so far as you could see clearly, how new and wonderful did things around you, or, to speak less figuratively, did every new truth, ap-

pear. What a Being was God! What a monster was man! What a Saviour was Christ! How contemptible the gods! What an overwhelming idea was that which brought you to look to an existence, never ending in its nature, but of which you had never before dreamed! Did not your feelings resemble his who had been born blind, and on whose sight creation, in all its glories, burst at once, at the command of the Saviour?

He brought you out of the region and from under the shadow of death, and placed you in a world on which the Sun of Righteousness shone with beams that at once filled and healed the sight. How grateful those first rays, which led you to a pardoning God, to a dying Saviour, to a quickening and comforting Spirit! How stupid did the life of an idolater then appear! What folly it then seemed to bathe in a river to wash away sin; to carry food to him who was called the Lord of the world; to repeat his names as the certain means of removing sin, while his commands were trampled upon; to make, to worship, and then to drown a god; to offer food and libations to the dead; to fall prostrate before the image of a monkey; to worship a man more wicked than the worshipper! How horrible did the infamous swinging post, the spitted tongue, the perforated sides, and the funeral pile, then appear! Was not this a "marvellous" light that brought all these objects before you in their hideous shapes!

But when, by this light, you saw the glory of God shining in the face of Jesus Christ; when you saw Calvary, and the sinner losing the burden of all his sins at the foot of the cross; when you saw how certainly and completely sin could be pardoned without human merit or bodily austerities, while God remained just; when you saw how men the most depraved could be made holy and prepared for heaven; when heaven was opened to your view,

not as the reward of austerities practised for thousands of years, but as the gift of God, through the redemption that there is in Christ Jesus; I say, when all these wonders were brought before you, did you not, first looking back on that region of death you had left, and then looking forward to the regions of eternal day, did you not say with David, "Bless the Lord, O my soul, and all that is within me bless his holy name; for he hath brought me up out of a horrible pit, and out of the miry clay, and hath set my feet upon a rock, and put a new song into my mouth, and established my goings before him."

Paul was commissioned also to turn the Gentiles from the power of Satan unto God. There is no doubt a qualified sense, my brethren, in which God has permitted this world for a time to fall into the hands of Satan, who is therefore called "the prince of this world," "the god of this world," "the prince of the power of the air," and who is also said to "rule in the hearts of the children of disobedience." It would lead to a discussion too wide for our present purpose to enter into an inquiry into the nature and extent of this diabolical empire. Let us confine our attention to the subject of idolatry, and to you, my brethren, once the superstitious slaves of this demon.

The legitimate object of the government of all earthly monarchs is to cherish and improve mankind; but Satan reigns only to destroy; and hence his kingdom displays nothing but the weapons and means of destruction; and, associating with himself sin and death, he has accomplished the conquest and ruin of the world. Yet the greatest engine of destruction he ever invented is idolatry; this is the infernal machine that destroys without the victim's being aware of its nature.

Having taken away all knowledge of the true God, he gives to

men gods suited to their own depravity, and, by a magic wholly his own, makes them the objects of enthusiastic hope and appalling fear: hence, to meet their ambition, their love of the world, and their impure appetites, he has given them a god of war, a god of riches, a god of love,* and other gods without number, that every depraved passion may have a guardian deity. And in this work of delusion so successful has he been, and such the complete supremacy which he has obtained over men, that we see them at the mere nod of the tyrant, plunge into the gulf below. He only speaks the word, and the victims come forth, in crowds, dressed in garlands for the hecatomb; they perish in rivers, under cars, on pilgrimages, by voluntary suicide before the idols; on the funeral piles; they offer their wealth, their bodies, their souls, their limbs, their blood, their children, their mothers, amidst infernal shouts of triumph, to gratify the malice and revenge of the great destroyer.

And you, my brethren and sisters, some of you have the indelible marks of this tyranny on your bodies the mark of the beast on your forehead, or the degrading marks of your former slavery, when you inflicted the most cruel severities on your bodies at the command of the god of all the gods.—Oh! how can you sufficiently admire that grace, and love that gospel, that turned you from the fearful power of Satan unto God.

But have you been really turned to God; and have you been brought to know God through the Redeemer; and do you now, with as much earnestness as you once devoted body and soul to the idol, consecrate body and soul to him? Remember, this is life eternal, to know him, the only true God, and Jesus Christ whom he has sent. The

* The worship of the lingü is perhaps the greatest triumph over rational creatures that Satan can boast.

service of the true God is a reasonable service; it comports with the soundest dictates of reason, and it is demanded by every motive honourable for men to feel and God to inspire.

It is not a vain service, like that of the idols; the Saviour is the rewarder of those who diligently seek him; his service disposes to every other duty, prepares for every event, and assimilates the soul to the great object of worship.

It is a delightful service: you always returned from the idol, cold as the stone you had worshipped, and barren as the mummy you had repeated; but they that seek God renew their strength, they mount up with wings as eagles, they run and are not weary, they walk and are not faint. The ways of God, and the services of the Christian sanctuary, as the wells of eternal salvation, refresh and invigorate the soul.

But the work Paul had to do, was also connected with the pardon of sin. The wretched idolater has no expectation of the remission of sins; he hopes to expiate them only by sufferings through thousands of transmigrations: yet the God to whom you have been turned, says, "Believe in the Lord Jesus Christ, and ye shall receive remission of sins and inheritance among them that are sanctified."

But the blessings of Paul's ministry were connected with an eternal inheritance. Idolatry does not even promise everlasting life; the worshipper of the gods has only the miserable hope, that at death he may transmigrate into the body of a dog, rather than sink into some hell; he has performed no splendid works of merit, to raise him to the temporary joys in the heavens of the gods, and his mind has been too much immersed among the mutations of matter to afford the least hope, that he shall be reunited to the soul of the world. But you know, my dear brethren, him who has said, "My sheep hear my

voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish."

Never forget, however, that your future inheritance is the inheritance of those who are sanctified. Seek for those influences which are to purify your heart, and by a life of self-denial, crucifixion to the world, and devotedness to God, shew to your heathen neighbours, that he who hath the Christian hope in him purifies himself even as Christ is pure.

There is still another consideration which we wish you always to remember, and always to feel; that all these blessings flow to you, through faith in the Lord Jesus. Among all the names given under heaven, Christ alone opens the eyes of men born spiritually blind; he alone turns from darkness to light; he alone, having destroyed principalities and powers, and made a shew of them openly, turns poor infatuated murderous idolaters from the horrid power of Satan unto God, forgiving their sins, and then bestowing upon them "an inheritance incorruptible, undefiled, and that fadeth not away."

That by which these blessings are obtained is faith, which like every other good enjoyed by man, is the spontaneous gift of God; flowing graciously to all who seek it. It is called "precious faith," on account of its heavenly origin, and as it secures to the believer God's unspeakable gift, and all the riches of time and eternity. To point out its great importance in the salvation of a sinner, it is sometimes compared to the gladdened organ of vision, looking at the Lamb of God, which taketh away the sin of the world," and at other times to the hand "laying hold of eternal life," it brings near invisible realities, and fills the mind with things hoped for; it brings from their oblivion all the achievements of the faithful in every age, and substantiates the good contain-

ed in the prophecies, and promises ; in short, faith is a sure and steadfast anchor, rendering the soul immovable amidst all the storms of life ; and, having " respect unto the recompense of reward," it enables the Christian to act as a stranger and pilgrim amidst all the allurements of the senses. But it is faith " *in me*," says the Lord Jesus ; it is faith by which the polluted wash in the fountain of *his* blood ; by which the awakened sinner trusts in *his* death ; by which the destitute put on the garment of *his* righteousness ; by which the branch is united to Christ the vine, and derives all that nourishment which enables it to bring forth much fruit ; it is by faith *in him* that the Christian obtains strength to labour, courage to fight, and perseverance to pursue the conflict to complete victory. " They overcome by the blood of the Lamb." " After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands ; these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple."

who are guilty of it the Bible utters its most awful denunciations. Its language is, " Cursed is the man that trusteth in man, and maketh flesh his arm." But passages of this complexion must be understood in a limited and qualified sense. Trust in man is sinful *then*, and then *only*, when it implies a *departure from the Lord*. In all other cases, it is innocent ; and in many cases, it is so far from being injurious, that it is highly beneficial to the human race. There is a degree of mutual confidence exercised among citizens and neighbours, and especially among near relatives, which conduces greatly to social happiness, and without which, indeed, social intercourse could hardly be maintained. The same bond of union should exist in still greater strength among those who love our Lord Jesus Christ ; and especially among Christians of the same denomination. Without it, they cannot enjoy much comfort in their intercourse one with another, nor can they avail themselves of the energies and resources, however ample, which they possess. Mutual confidence unites them together in one firm phalanx ; and, whether they undertake to enlarge their pale, or to defend themselves against their common adversaries, it enables them to *put forth all their strength*. But no where is this quality more needful than among those ministers of Christ who not only belong to the same denomination but meet together at stated seasons for their own benefit and that of the churches in which they preside. And to ascertain the means by which it may be best promoted in such a circle is highly important.

It will, no doubt, be readily admitted that a *frank, open, sincere deportment* is very amiable, and highly becoming the followers of Christ. It is equally true that in such a meeting as this, a *deportment of the above description* is peculiarly necessary as a *foundation for mutual confidence*. Here, especially, arti-

An ADDRESS to the Members of a
MINISTERS' MEETING, on the Question,—
HOW OUGHT A MINISTERS'
MEETING TO BE CONDUCTED ?

[Concluded from page 88.]

3. We ought to behave one towards another in such a manner as to justify an abundant exercise of *mutual confidence*.

There is such a thing, I am sensible, as placing an idolatrous confidence in a fellow-creature. This is very criminal ; and against those

face should be laid aside, and "love be without dissimulation." Every word, and look, and gesture should correspond to the sentiments and feelings of the heart. You will not suppose I mean to recommend to you an indiscriminate disclosure of all your thoughts. This would be imprudent in the extreme, and would defeat the object which it was intended to promote. Every man must have some secrets; secrets which he cannot consistently reveal to his dearest friend on earth. But, these excepted, a free and undisguised disclosure of our views and feelings, at such a meeting as the present, will contribute greatly to strengthen our confidence in one another. And if any individual is seen to maintain a *studied reserve*, and to behave as though he apprehended *danger* from the full expression of his sentiments, it can hardly fail to sow the seeds of suspicion and distrust among the members.

You will permit me here to remark, though it may seem a digression, that the confidence of which I am speaking must be considerably impaired by the continuance of an evil which unhappily prevails among Christians; I mean the practice of speaking to the disadvantage of absent brethren. Nothing, perhaps, has a greater tendency to beget jealousy and distrust. For we have much reason to suspect that he who often speaks to us against our brethren, does not scruple to handle our own characters with as little ceremony whenever he has opportunity of doing it. Besides, however secret any one may be in making a remark prejudicial to the reputation of another, there is no little danger of its eventually reaching his ears. If no other conveyance is found, "a bird of the air shall carry the voice, and that which hath wings shall tell the matter." And no sooner does my brother find that I have assailed his reputation, than his affection for me is gone, and with it all that confidence which once he reposed in me. His

knowing that what I have said against him is *true*, makes but little difference. He considers himself injured by the manner in which I have treated him. He feels that I should have mentioned his faults to him alone, and not have discovered a secret to another. He is, perhaps, greatly disappointed, too. He thought he stood high in my estimation. The treatment which he had generally received from me seemed to authorize such a conclusion. He expected from me encomiums rather than censures. And now, to find himself so much deceived; to find that, instead of unqualified esteem and friendship, my sentiments towards him are those of contempt and aversion, must wound him to the heart, and prevent, for a time at least, all pleasurable intercourse between us. And let it be particularly remarked, that one discovery of this kind must have a pernicious effect on confidence *generally*. He who has found himself deceived in *one* of his brethren, will be very apt to entertain suspicions of the *rest*. In this way the evil, here complained of, spreads far and wide its baneful influence, and blasts the choicest fruits of Christian friendship!

But we will make the supposition that the evil report which I have propagated against my brother never reaches him. In that case, it cannot, you may imagine, impair the confidence subsisting between us. But this is a great mistake. If I have spoken evil of my brother, I am extremely apt to suspect he has heard of it. If he appears more reserved in my company than usual, my suspicions are confirmed. Nor are they much weakened though he appears as friendly and social as he formerly did. As I have aimed a blow at *his* reputation, I fear he aims a blow at *mine*. I am expecting some secret thrust, some sly retaliation, which will be the more dangerous, as no precaution on my part can secure me against it.

To prevent the mischief arising from the above source, it would, I apprehend, be wise in all Christians, especially in all ministers to adopt the following rule, viz. *Never speak reproachfully of any man unless duty and conscience require it.* This rule, you will remember, has the sanction of an inspired apostle;* and were it universally observed in the world, the numerous train of evils which slander engenders would be unknown, and men would live together as friends and brethren. Were it observed in the church, most of the disorders which now disturb her peace and mar her glory would quickly cease. And were it observed as faithfully as it should be by us, my brethren, the consequences, I am persuaded, would be truly auspicious: our confidence in each other would be strengthened, and both our comfort and our usefulness much increased.

4. We should conduct our meeting in such a manner as is best calculated to promote the *life and power of godliness* in our souls.

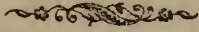
It is not sufficient for a Christian minister that he be correct in his views of the gospel, or that he have an accurate acquaintance with its doctrines and precepts. Nor is it sufficient that to knowledge he add sincere piety and unblemished morals. He ought to be *pre-eminently devout and spiritual*; one who daily walks with God, and whose heart, and treasure, and conversation are in heaven. No other man can be expected to preach the gospel in that tender and affectionate, yet plain, pungent, faithful manner which is best calculated to awaken slumbering sinners, and to build up the church of God in her most holy faith. Indeed, Brethren, an abundant measure of this divine temper will tend greatly to prepare us for all the duties of our sacred calling, and should therefore be kept continually in view in all the efforts we make to extend our usefulness as ministers of Christ.

* Titus iii. 2.

In a meeting like the present, it is not enough that we select for discussion subjects which are truly important. The most animating and glorious truths may be *so handled* as to lose much of their interest with pious people. This, indeed, will always be the case, when the discussion is carried on in a *dry, speculative manner*. Whether we write, or preach, or converse, if we act the part of *mere theorists*, we shall not be likely to refresh our own souls or the souls of our brethren. We ought to think and speak of the great doctrines of the gospel not as “cunningly devised fables,” or ingenious hypotheses, but as certain and all-important truths. It should be our daily concern to imbibe much of the heavenly spirit which they breathe, and to realize them as being of all things the most interesting and glorious. To this end their tendency to promote a holy life should be constantly kept in view; and from them all the practical lessons which they furnish should be carefully deduced.—The discussion of doctrinal truths in this way, will not only increase our knowledge, but will contribute greatly to detach our hearts from this sublunary world, and to render them habitually devoted to the service of God.

But there are other exercises which have the same tendency, and which therefore claim our particular attention. Of these prayer (the only one which I shall now mention) is, unquestionably, the most important. This is, indeed, an exercise so congenial to the best feelings of a renewed heart, and so intimately connected with the clerical profession, that we can scarcely conceive of an assembly of pious ministers who, in ordinary cases, could begin or close their deliberations without it. But may it not be well for us to do more than this? Would not our meeting be much improved, if we were frequently called to intermit our other engagements, and to unite in ap-

proaching the mercy-seat? Would not a regulation of this kind have a most happy tendency to raise our souls to God, to increase our love one toward another, and to prevent that undue warmth of feeling which disputation is apt to excite? Besides, if God is the hearer of prayer, may we not hope that our frequent applications to his throne will be answered by the communication of those gracious influences which are equally efficacious to illumine the understanding and sanctify the heart?



For the American Baptist Magazine.

Prayers and Alms united.

AN angel from Jehovah testified to Cornelius, that his prayers and his alms ascended to heaven for a memorial. It is to be feared that many do not sufficiently realize the importance of uniting alms with their supplications.

Some persons express great zeal for the salvation of the heathen, who contribute nothing to send the gospel among them. Thousands express sympathy for the suffering poor, during the severity of winter, who never contribute to their relief. Their benevolence is entirely exhausted in fair words. But we have much reason to doubt the sincerity of their good wishes, unless those wishes excite to action. There has been, indeed, a commendable zeal awakened in behalf of the heathen, and great pecuniary resources have been furnished for evangelizing the world. But probably there yet remain churches in our land, whose prayers are offered up on every Lord's day for the conversion of the heathen, and who yet furnish no means for accomplishing the object. Let such realize, that prayers and alms must be united, if they hope for an acceptable memorial before Jehovah.

The benevolence of the Al-

mighty towards a lost world did not consist merely in words, but proceeded to acts; for he so loved the world, that he gave his Son to die. The benevolence of Jesus was united with the utmost activity; he spent his life in important services to mankind; he sought out the poor, the wretched, and the guilty, to impart blessings to them, and expired on the cross for their salvation. The apostles caught the spirit of their Master, and not only desired and prayed that Israel might be saved, but cheerfully devoted their time, talents, and property to the cause, and counted not their lives dear to them. Howard did not merely weep over the sufferings of the wretched, who were confined in dreary prisons, but traversed various countries, amidst privations, fatigues, and dangers, to mitigate their sorrows. Let these considerations have due weight on the professors of religion, to excite them to acts of benevolence. May they aspire to be followers of the great High Priest of their profession, and the glorious company of his apostles and martyrs.

In times like the present, which abound with encouraging prospects, it is conceived to be the incumbent duty of every church, however small, and of every Christian, however obscure, to take an active part in the Missionary Cause, and make contributions for its promotion, according to their ability; for a man is accepted according to that he hath, and not according to that he hath not.

In conference and prayer meetings, much might be collected for the great object. A number of Baptist friends in Boston, who meet in a weekly conference meeting, were interested by reading an address on the subject of raising funds for printing the Scriptures in the Chinese language, under the superintendence of Messrs. Morrison and Milne, and resolved on aiding the object. They procured sev-

eral Boxes, on the top of which was printed, *Remember the poor Heathen*, and on the side, *Translation Bible Box*. One was made resembling an elegant gilt Bible, on which appropriate texts of Scripture were inscribed. These Boxes were placed on the table, at the several houses of meeting, and the free-will offerings soon amounted to *fifty dollars*, which were forwarded as the first fruits of this simple and easy method of aiding the circulation of the Bible. The plan is still in operation, and a very considerable sum has since been raised.

Let others be admonished, to adopt this, or some similar mode, and thus unite their prayers and their alms, that they may ascend to heaven as an acceptable memorial.

A. Z.



For the American Baptist Magazine.

REMARKS ON DRESS.

THE tulip and the butterfly,
Appear in gayer coats than I;
Let me be drest fine as I will,
Flies, worms and flow'rs exceed
me still.

Then will I set my heart to find
Inward adornings of the mind;
Knowledge and virtue, truth and
grace,

These are the robes of richest dress.

WATTS.

Messrs. Editors,

I do not wish to make your Magazine a vehicle for unprofitable controversy. But as you have inserted in your number for March an "Essay on Dress," you will oblige a correspondent by publishing a few reflections, to which that Essay has given rise. Before I proceed, I wish it to be understood, that it is not my intention to impeach the motives of Gaius. From his remarks at the close of the Essay, it would be uncandid to suppose that he intended to be the advocate of pride and vanity. He says, "I do not think it expedient for Christians to conform to all the prevailing fashions, for two reasons:—One is, they cannot gener-

Vol. I.

17

ally afford it, if they are as charitable as they ought to be: the second is, that those who are very careful to have their dress conform to the fashions, must necessarily spend a large portion of their time in a trifling manner, to the neglect of the more precious ornaments of the mind. It is certainly to be recommended to Christians, to be prudent in their expenses, and to employ as little time as possible in feeding and adorning their bodies." So far we are agreed. But in page 53, Gaius observes: "One of these three positions must, I think, be true. Either, first; that there is in the Scriptures, a standard for our dress, from which we ought not to deviate; or, secondly, we are under obligations to avoid in our dress every thing unnecessary; or, thirdly, every one may dress as his judgment shall dictate."

Should the two first positions which he has stated be given up, I do not see how it is a necessary consequence, that "every one may dress as his judgment shall dictate," unless this judgment is regulated by the word of God. For though no precise standard is laid down for our dress in the Scriptures, yet there are *general principles* insisted upon, a reference to which will be more safe and proper, in relation to dress, than the dictates of our own judgment. These general principles are found in such passages as the following: *Put on humbleness of mind*. Col. iii. 12. *Be not conformed to this world*. Rom. xii. 2. *Take no thought for your life; nor yet for your body, what ye shall put on*. Matt. vi. 25. *In like manner, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with brodered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works*. 1 Tim. ii. 9, 10. Young men are exhorted to be "sober-minded." But we see young men whose gay and expensive dress is a departure from sobriety of mind.

Their judgment, then, is an improper guide. Young women are exhorted "to be sober, discreet, chaste, keepers at home." But human nature is such, that a fondness for splendid attire, and the putting on of gay apparel, in many instances, leads to a violation of these injunctions. Is it not the case, that want of discretion often leads persons to put on what is termed a gaudy dress? And is it not also the case, that those who are thus arrayed wish to attract the notice of others? And to do this, they are not "keepers at home." Yet, these persons may dress according to the dictates of their judgment. Jacob, no doubt, acted according to the dictates of his judgment, when he clothed his son Joseph in a coat of many colours. But the wisdom and propriety of the measure may be justly called in question. We are acquainted with its sad effects. It engendered as many evil passions in the other branches of the family, as there were colours in the coat. It occasioned many a sorrowful day to the youth who wore it, and to the fond and aged father, who gave it to him.—I think it follows then from the above considerations, that the standard which Gaius has adopted is defective, and that we are not left to the dictates of our judgment, on the subject of dress, without having respect to the general principles exhibited in the word of God. There are many reasons which should cause the disciples of Christ to aim at simplicity and plainness in their apparel.

The whole tenour of the gospel inculcates humility, meekness, self-denial, and separation from the pomp and vanities of the world. The Saviour whom we are called to imitate, avoided the superfluities of life. The frivolity of mind which gaiety of apparel indicates, and our limited means for doing good, for assisting in the spread of the gospel, and other benevolent objects, are so many arguments against vain decorations and gay attire.

I shall leave the subject with a few serious reflections addressed to your readers.

Labour to have just views of the nature of Christ's kingdom. "It does not consist in meat and drink; but righteousness and peace, and joy in the Holy Ghost." It consists in "a meek and quiet spirit, which is in the sight of God of great price." I am a friend to plain dress, and an enemy to gaudy and extravagant apparel. Yet I would not hastily condemn a brother or a sister whose garments may not be so plain as my own. If I saw any thing that I conceived to be inconsistent with the simplicity that is in Christ, I would avail myself of some private interview, and, in the spirit of meekness and wisdom, suggest what I thought would make their characters appear more lovely. In general, the exercise of good sense, a due regard to propriety, and the sanctions of religion, will be sufficient barriers to Christians against a fanciful and expensive display of dress. The great thing is, to have the heart right—to be clothed with humility as a garment—to be adorned with the graces of the Spirit; then our outward adorning will not occupy much of our attention.

I hope that young Christians will daily remember, that it is infinitely more important to look at themselves in the glass of God's law, than in the glass at which they adorn their persons. If less time were employed at the latter, and more at the former, many who call themselves Christians would be greater ornaments to their profession. I am no advocate for a slovenly disregard of your persons. Cleanliness and decency are almost the inseparable associates of religion. But still you are mistaken if you think that a fine garment can gain you the esteem of the wise and good. Sweetness of temper, a cultivated mind, and uniform piety, will best secure you a place in their hearts. The worst of characters

may clothe themselves in purple and fine linen. These exterior appendages are no proofs of personal excellence. They give no real elevation to your character or condition.

And what's a butterfly? at best,
He's but a caterpillar drest.

GAY.

So man, in his greatest glory and splendour, is but dust and ashes, and will soon become a feast for worms. When we reflect on the humble origin of our bodies, that they are formed of the dust of the ground; when we remember the melancholy event which first rendered dress necessary; we shall be furnished with motives sufficiently strong, not to be vain and proud of *that* which remains as a memorial of the honour and dignity we have lost.

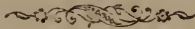
I cannot conclude my remarks without introducing a few lines from a favourite poet, which express my own views, and, I trust, the views of many others on the subject of dress.

—————A heavenly mind
May be indifferent to her house of clay,
And slight the hovel, as beneath her
care;

But how a body, so fantastic, trim,
And quaint in its deportment and attire,
Can lodge a heavenly mind—*demands*
a doubt.

COWPER.

ARISTARCHUS.



For the American Baptist Magazine.

THE ADVANTAGES OF EDUCATION.

THE subject of Education, especially the education of spiritual teachers, as it is intimately connected with the morals of society, cannot fail to command an attentive consideration. Some remarks have already been offered upon the importance of having a learned as well as pious ministry, in this skeptical age.

High attainments in knowledge, though unnecessary to moral rectitude, or even to high degrees of moral excellence, will render a good man more eminently useful, and will establish his own faith upon a broader basis; will enable him to turn the engines of the enemies of Christianity against themselves, and to convince them by the strength of his reasoning, as well as by the eloquence of his virtues. I would not wish, however, to insinuate, that any thing can supply the want of piety in a minister of the gospel. Nor can I greatly admire the modesty or charity of those, who would thrust from the vineyard of our Lord, all the labourers, who have not gone through a particular routine of studies, or who, in other words, have not had a college education. It would be presumptuous in us thus to limit the Almighty.

As there is in us a natural tendency to extol any art or science in which we excel, it may not be unprofitable in this age, "distinguished for the unparalleled diffusion of knowledge," to reflect upon the insufficiency of human learning to "lead us in the way that is everlasting." The caveat of the apostle, "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ," will perhaps apply with as much force to Christians of the present day as to the ancient Colossians. Knowledge, of whatever kind, is useless, unless it conduct us to some valuable result, unless it influence our practice as well as our opinions. We find accordingly, where great abilities are not united with piety,

"That brighter reason prompts to bolder crimes,
[hearts.]
And heav'nly talents make infernal

Setting aside revelation, we can learn our nature and character only from the most critical observations upon ourselves and others.

Where then must we look for the most unaffected humility, the most ardent piety? Where shall we find happier exemplifications of the benign influence of our religion than among the hardy yeomanry of our country? An humble peasant,

“Whose soul proud science never
taught to stray
Far as the solar walk, or milky way,”

but who is well instructed in the sacred oracles of truth, has more exalted and consistent views of a Deity, of his government, laws and perfections, than the most enlightened sages of antiquity. It is the glory of our religion that it was preached to the poor and illiterate. The great truths and duties of Christianity may be comprehended and practised by all. The first disciples of our Lord, though ignorant of the philosophy of the Lyceum, possessed every virtue that could elevate the man, every grace that could adorn the Christian. And we have no reason to believe that any one in modern times has fulfilled the great duties of “repentance towards God and faith towards our Lord Jesus Christ,” with more sincerity of heart or purity of motive than did these unlettered fishermen.

The general diffusion of knowledge, has not changed the nature of man. It has not arrested the arm of the assassin, banished lawless ambition from the human breast, or introduced among men the harmlessness of the dove, as well as the wisdom of the serpent. Crimes are not perpetrated less frequently, wars are not less common and sanguinary, at present, than in former ages. Those, who by their fortunes are elevated above the common cares of life, and who are, or ought to be, the best informed part of society, are probably the persons who more generally give themselves up to sensual gratifications, substitute the laws of honour for the laws of God, and, by indolence and a general effeminacy

of manners, enervate their minds as well as their bodies.

Voltaire and his infidel coadjutors, with all their accumulated knowledge, are not to be compared for moral purity, for rational views of “our being’s end and aim,” with Socrates or Epictetus. The speculations of the scholar have little connexion with his practice. Though he has explored the laws that govern the natural world, has seen the wisdom as well as the power of the Creator in ten thousand ways which escape the vulgar eye, we do not find him more regular in his devotions, or more effectually controlling the evil propensities of his nature, than the honest farmer, whom perhaps he despises for his ignorance. Can any one then be so blind to his own interest, or so partial to his own acquisitions, as to make learning the criterion of his virtue, the index of his moral improvement? Savage could moralize as well as Johnson. But we may store the memory with the most important truths, we may enlighten the understanding and convince the judgment, without reforming the heart. Whatever is purely intellectual, though it may furnish an inexhaustible fund of rational amusement, rarely proves a powerful incentive to noble and virtuous deeds. It will not confer upon us the characteristic graces of the Christian, it will conduct us to none but an Utopian paradise. While, therefore, it is our duty to “add to our virtue knowledge,” and to give all possible encouragement to learning, we have no more right to trust to learning, than to our good works, for salvation. Learning should ever be made the handmaid of religion; and as she has proved such a powerful subsidiary to the cause of truth and righteousness, when employed in their defence, Christians cannot in duty, reject her proffered aid.

Missionary Intelligence.

BAPTIST CONVENTION OF THE UNITED STATES.

THE General Missionary Convention of the Baptist denomination in the United States, commenced their triennial meeting, in the Sansom street meeting-house, in Philadelphia, on the 7th of May last, and continued in session until the 14th. when having completed their business they adjourned, to meet again in that City on the last Wednesday in April, in the year of our Lord, 1820.

As the public will shortly be gratified in seeing the *Report* at large, we shall give our readers in this number, only a hasty abstract.

Delegates were returned from missionary societies auxiliary to the General Convention, from Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Maryland, Virginia, North Carolina, S. Carolina, Georgia, and Kentucky. Societies in some other States were represented by proxy.

The Rev. Dr. Furman, of Charleston, S. C. was called to preside in the Convention, and the Rev. Mr. Sharp, of Boston, was chosen Secretary. On the evening of the same day, agreeably to appointment, an appropriate sermon was delivered before the Convention, by the Rev. Dr. Baldwin, of Boston, from John iv. 35, 36; after which a collection was taken for the Society.

From Messrs. Judson and Hough, at Rangoon, accounts highly interesting were received. The reading of these communications, produced in the whole assembly, the most lively emotions of joy and gratitude. Every heart seemed to say, "*Thy kingdom come.*" May the Saviour soon have the heathen for his inheritance, and the utmost parts of the earth for his possession. Our brethren in Burmah appear

happy in each other, and happy in their situation. The more they become acquainted with the circumstances of the ignorant idolaters around them, the more they seem to long for their conversion. Our esteemed brother Judson, in the true spirit of an apostolic missionary, notwithstanding his having remained alone in that heathen land for nearly three years, declares, that were there a ship ready to sail, and a passage offered him to his native land, and this with the consent of his brethren, he would not step on board, but would prefer to die in Burmah.

The honour of forming the first Christian church in this pagan empire, has been reserved for our American missionaries. May "this little one become a thousand, and this small one a strong nation."

Mrs. White, who went out with Mr. and Mrs. Hough, appears to be happily settled with Mr. Rowe, one of the English Baptist missionaries, at Dijah.

A very affectionate and interesting communication from Drs. Carey and Marshman, and the Rev. Mr. Ward, expressive of their cordial cooperation with us, in whatever relates to the Burman mission, was received and read in the Convention.

Two amiable young men have also offered themselves as missionaries to the East. Their communications, which were of a character highly interesting, were read both in the Convention and Board, and met with the most decided approbation. They will probably sail in the course of the present season, for the Burman empire.

Another object of nearly equal importance, presented itself to the consideration of the Convention, viz. the establishment of a Domes-

tic mission. The condition of our Western territory seemed loudly to call for missionary aid. In this, as in the mission to India, divine Providence seemed to lead the way. The Rev. Mr. Ranaldson, late of North Carolina, had removed to New Orleans; and Messrs. Peck and Welch, who had for some time been under the care of the Rev. Dr. Staughton, tendered their services to the Board, and were accepted; the former to locate himself in the neighbourhood of New Orleans, and the latter at St. Louis, west of the Mississippi river, near the junction of the Missouri, and to visit the Indian tribes in the vicinity.

The Convention having adjourned on the 14th. the day following, the brethren who had been elected members of the Board met, and organized their body by choosing the following officers, viz.

THOMAS BALDWIN, D. D. of Boston, *President*.

THOMAS SHIELDS, Esq. of Philadelphia, 1st *Vice-President*.

HON. MATTHIAS B. TALLMADGE, of New-York, 2nd *V. President*.

REV. ROBERT B. SEMPLE, of Virginia, 3d *Vice-President*.

BURGISS ALLISON, D.D. of Burlington, N. J. 4th *Vice-President*.

WILLIAM STAUGHTON, D.D. of Philadelphia, *Corresponding Sec'y*.

REV. HORATIO G. JONES, of Pennsylvania, *Recording Secretary*.

And JOHN CAULDWELL, Esq. of New York, *Treasurer*.

The meetings, both of the Convention and Board, were harmonious and pleasant. During the whole period, for ten nights in succession, there was public preaching in the Sansom-street meeting-house, and on several of the evenings in nearly all the Baptist Meeting-houses in the city. A prayer meeting was also held at six in the morning, during the greater part of the session of the Convention and Board.

We may truly add, that the two Lord's-days that intervened, were

peculiarly pleasant and interesting. On the first, the ordinance of baptism in the apostolic mode, was administered by the pastor of the Sanson-Street Church, to seven men and women, on profession of their faith, in presence of a numerous and solemn audience. Towards the close of the same day, this numerous and respectable church, together with a large number of ministering brethren, collected from the distance of eleven hundred miles, all, as we trust, united in sentiment and affection, sat down together at the table of our common Lord. This was a season long to be remembered.

At the close of the morning service of the second Lord's day, Mr. Walker, a member of that church, was solemnly ordained to the work of the gospel ministry. The Rev. Mr. Sharp preached from Psalm cxix. 97; Dr. Staughton proposed the usual questions; Dr. Furman prayed at the laying on of hands; Dr. Baldwin addressed the candidate, and presented him the right hand of fellowship; and the Rev. John Williams gave the charge. The season was delightfully solemn.

At five, P.M. the people assembled again, to witness the setting apart of Messrs. Peck and Welch for the Western Mission. Dr. Furman preached from Acts xiii. 2. The usual questions were proposed by the pastor, and answered by the brethren. Prayer was then offered up, by Rev. Dr. Baldwin. The Rev. Mr. Mercer addressed a solemn charge to the missionaries, (then standing in the aisle,) and Dr. Staughton very affectionately tendered the right hand. All the ministering brethren present united in the same apostolic ceremony, expressing their devout wishes, that the good-will of Him who dwelt in the bush, might accompany them in all their journeyings and labours. These various services produced much tenderness in the minds of the audience, and led each one on

retiring to say, This has been a good day.

In the evening, a funeral sermon, occasioned by the death of Dr. Allison, a young physician of much promise, and son of Rev. Dr. Allison, was delivered by the pastor of the church. This was our last publick meeting, while in the city, and probably, to some of us, the last we shall ever enjoy together on earth.

On Monday, at twelve o'clock, accompanied by a large number of brethren and sisters, from the different churches in the city, the

members from the Northern and Eastern States went on board the Steam boat. As the time of separation drew near, the tenderest expressions of good-will, and devout wishes for each others' spiritual prosperity, were reciprocated from every heart. At length the signal was given to remove the plank which united us to the shore, and we bid a last adieu to our dear friends.

The kind and generous attentions to the Convention during their stay in Philadelphia will long be remembered with gratitude.

ENGLISH BAPTIST MISSION.

Extract of a letter from the Rev. Dr. CAREY, to one of the Editors.

My dear Brother.

I CANNOT let the opportunity of the departure of Capt. Wells from this port, pass without dropping you a line. This, however, must necessarily be short for want of time; but what is wanting in this will, I hope, be supplied by the Circular Letters which I send herewith.

Generally speaking, the cause of our Redeemer gains considerable ground in India. The number of labourers is much increased, and the opportunities of making known the gospel are multiplied; and as it respects the European population, and those born of European fathers by native women, there is a great and visible change for the better. I wish I could say as much about the native Heathens and Mussulmans; but here, though the whole aggregate number of those who from among them have been converted to God, is considerable, yet they are widely scattered about the different provinces, and appear among the vast population of India, as only a few drops in comparison of the ocean. These scattered few are, however, our crown of rejoicing. We bless God for

them, and consider them as an earnest of a still more copious harvest. The Lord can raise up greater numbers from among them to declare his praise, and stand forth in the midst of idolatry and sin to bear a testimony for his name. His faithfulness and power lay a foundation for our hope of that success at last which he has so graciously promised in his holy word; on these we depend, and in his name we lift up our banner.

Our brother and sister Hough are, I trust, at Rangoon before now; they left this in September, and the weather has been favourable almost ever since. I received a letter from brother Judson about a week ago, dated in August, in which he informs me that the printing-press and all the articles consigned to him by brother Hough when he left the ship in which he was first going, had safely arrived, and that he was anxiously expecting his arrival also, that they may begin to print and disperse something that will be useful. Brother Judson had been ill, but was recovering at the date of his letter. I trust the Lord will watch over that mission, and ultimately set up his kingdom in that land of cruelty and ignorance, so that nothing shall be

able to resist its progress, or to prevail against it. I hope our American brethren will strengthen the attempts making in that quarter, and consider the Eastern Peninsula of India as that division of the earth which falls to their share.

You will see what is doing in the translation of the Scriptures, into the different languages of India. This part of the work almost exclusively occupies my time and exertions. I sometimes hope I shall live to see a foundation laid for all the nations of the East to read and hear, in their own tongues, the wonderful works of God. But the work is great, and the flesh sometimes flags. I need a persevering spirit, and a mind superior to all the opinions and prejudices of men. For it is a fact verified in this as well as other works, that "for every right work a man is envied of his neighbours." This, however, is with me but a small thing, and should only operate to make me more circumspect.

Accept my thanks for the pamphlets you have sent me from time to time. Every thing respecting America is of high importance at the present time. A letter from brother Rice informs me that you are thinking of a mission to the American Indians.—This is exclusively your province. I hope the translation of the word of God into their languages will not be overlooked.

Accept the assurance that I am

Yours, very affectionately,
W. CAREY.

in India; I refer to Native Schools. To these, in conjunction with Mission Stations and the Translation of the Scriptures, we look, under the Divine blessing, as to the *means*. But as one friend prefers supporting the Translations rather than Mission Stations, so another may prefer Schools. We have therefore now matured a plan for Native Schools, and intend sacredly to devote to that object *alone*, whatever may be given for that purpose either in India, America, or Britain. May we therefore, my dear brother, consider you as our Agent in Boston and its neighbourhood, for Native Schools, and request you kindly to circulate the accompanying "plan," either by publishing it alone, or in your useful Magazine, and to transmit to us what may be the funds of our dear brethren's liberality relative to this object? The door is open—the schools are acceptable beyond all other things to the natives, young and old; and nothing but want of funds keeps us from extending them far and wide. We do what we can from our own labour, but this has its limits, and we must look to the friends of God and man in India, America, and Britain, relative to this object as well as translations. To you more would be needless; for we know, my dear brother, that in all these things you are ready to do more than we say. I will only add, that any individual friend who wishes to support one school, shall have one appropriated to him.

I am, my beloved brother, ever
most affectionately Yours,
J. MARSHMAN.

NATIVE SCHOOLS IN INDIA.

Serampore, Dec. 26, 1816.

My dear brother Baldwin,

I now write you to express our Christian affection, and to entreat your co-operation in one of the three grand means by which we trust the cause of God will spread

[~~Q~~ The object brought to view in the preceding communication we deem to be a most interesting one; and we hope it will receive, from a generous public, the attention which its importance demands.]

LONDON MISSIONARY SOCIETY.

SOUTH-SEA ISLANDS.

[The following article cannot fail of gratifying, in the highest degree, the numerous friends of the Missionary Society; as it confirms the former accounts of success in the South-Sea Islands, and shews that the work of God in that part of the world is still progressing. It may also be hoped that the resumption of authority by Pomare will be conducive to the furtherance of the cause of Christianity.]

Extract of a Letter from the Rev. Mr. MARSDEN, Paramatta, New South Wales, dated June 7, 1816.

‘A VESSEL has just arrived from the Society Islands, but has brought no letters for me or for your Society: they are on board another vessel which is not yet arrived.

‘I have seen a letter from Mr. Davis to my colleague, the Rev. W. Cowper, which contains the most flattering accounts. I have conversed with the master of the vessel, and others who have come in her, on the subject of the mission, and all accounts agree that a most wonderful change has been produced in all the Society Islands; and the spread of the gospel seems to be almost universal. I think we have never read, since the Apostles’ days, of the gospel spreading in so wonderful a manner as it has done lately in these Islands. Pomare is become a great man and a pious Christian; and shews the work of grace to be real from the whole of his conduct. I understand he is now a sovereign once more. His enemies made an attack upon him and his people on the Sabbath day, when they imagined they would not defend themselves; but Pomare felt it his duty to fight on the Sabbath, in defence of himself and subjects. In this battle he obtained a complete victory, and took many prisoners, whose lives he spared, contrary to their custom, which has had the most happy effect upon the minds of his enemies.

as it has convinced them that the new religion is a merciful religion. Many have joined him from the effects of his clemency.

‘The particular circumstances of these events may be expected shortly.

‘We cannot but rejoice that *eight missionaries* and their wives, are now on their way to the South Sea Islands, where their assistance is so imperiously called for. Their names are Threlkeld, Ellis, Orsmond, Barff, Darling, Platt, Williams, and Bourne.’

AFRICA.

A LETTER from Mr. Read was lately received, dated at Graff Reynett, Aug. 26, 1816, about three weeks after the former, when he was on his way to Latakoo, with six waggons and about thirty members of the church at Bethelsdorp: many earnest prayers, he says, are offered daily; and he adds, ‘I hope our friends in England will continue to remember us at a throne of grace.’

He further informs us that there is a prospect of success among the Bushmen; and he was about to proceed to Thornberg, the missionary station, on his way.

As to Graff Reynett, he says, ‘Religion continues to flourish here. A preacher has been raised up, whose labours are much blessed.’ ‘I preach,’ he says, ‘in Dutch every evening, and endeavour to plead the cause of the heathen. The mission to the Caffres seems to have had a wonderful effect in the colony. I had to relate every circumstance, the other evening, to a crowded auditory; I think it may have a good effect, and not only here, but also at Griqua town, and even at Latakoo.’

I have just received a letter from Bethelsdorp, where all is well, and

the work of God flourishing. A letter also has been received from Mr. Williams, who says he had arrived at his station in Caffraria, and that all is well.

A LETTER has lately been received from Mr. Ebner, the missionary employed at AFRICANER'S KRALL, dated Aug. 28, 1816, from which the following extracts are made :

'Very interesting must be the good news from the shores of Africa to you, and to every one who loves the Lord Jesus and his word—very interesting, that so many sinners are converted to Christ, our beloved Saviour, whose arms are still stretched out to embrace them, and Africa is also stretching out its desiring hands to their blessed God and Redeemer. I never found the word so impressive on the hearts of my hearers, as since I have been here with Africaner. The Spirit of God works with power upon their hearts. I am astonished; I cannot describe what I have experienced since I came hither.'

Mr. Ebner then refers to the conduct of a person of influence, who had once been friendly, but had not only refused to attend the preaching of the word, but had used his influence to prevent others, and whose hostility was greatly feared. The missionary, however, after fervent prayer to God for success, went to the residence of that person, accompanied by four of his pious people, when, by the blessing of God on his prayers, preaching, and conversation, the adversary was softened, and became a friend. On which Mr. Ebner says, 'Thanks be to God for his almighty assistance. He is the governor of the world, the ruler of our hearts, the friend of needy sinners, and their helper in all their distresses! We have seen his hand. God our Saviour has been with us and strengthened us: and if he be for us, who can be against us?'

The converted natives, around Mr. Ebner's residence, thus express themselves:—

'In Jesus we find all our life, comfort, joy, peace, and happiness. Without Jesus we cannot live: were we to be again without him, we should lose our immortal souls. There is no refuge, nor help, nor rest, nor salvation, but in our gracious Redeemer.'

'I find, by constant experience, that nothing makes so much impression on the hearts of my hearers, as speaking to them of the dying love of Christ—what he did for poor sinners—his great patience, and long suffering;—that breaks their hearts—that melts them into tears, so that old and young frequently cry out, 'Jesus, help us!'

Mr. Ebner speaks of several meetings held about Whitsuntide, in which the people were deeply affected, much in the same manner as was related of the people at Bethelsdorp, a few years ago; many weeping, some falling prostrate on the ground, and others uttering strong cries; so that he was sometimes obliged to desist from speaking. On one occasion he says, 'When I was pronouncing the blessing of the Lord on three persons who had been baptized, a general weeping commenced: all went out one by one, and I was left alone, (like our Lord, John viii. 9.) I stood amazed, saying to myself, What meaneth this! When I returned to my house, I found some of them praying, others with their eyes fixed on the ground, and others lay upon it as if they were about to expire. But it is impossible to describe the scene; he who never saw such a one, cannot form an idea of it, and probably some will not believe it. And because similar circumstances occurred elsewhere (meaning at Bethelsdorp) I was unwilling to write this, fearing that some would discredit the relation; yet, on second thoughts, I determined to write the

truth. You, my dear fathers, will doubtless rejoice; and how would it gladden your hearts could you see and hear these poor people offering up their prayers with burning zeal.'

It may be expected that these converts, so lately rude and untaught savages, will express themselves in a manner very different from ours; but the following are remarkably striking, while perhaps they will extort a smile:

Old Africaner thus expressed himself:—I am glad that I am delivered. I have long enough been the horse of the devil, who employed me in his service; but now I am free from his bondage. Jesus hath delivered me, him will I serve, and with him I will abide.' Now, like Anna, who departed not from the temple, he does not omit attendance on any religious service.

Some of the converts thus describe the heart of man: 'Our heart, say they, is, by nature, like a *Tendeldoos*, a tinder-box. When the box is shut, there is no life in the tinder; but as soon as we open the box, and strike with the flint and steel, the sparks enkindle the tinder. Thus is our heart, by nature, shut up, like the box, and dead in trespasses and sins; but when the Spirit of God comes, he opens the heart, takes away the cover, and kindles it with his heavenly sparks.'

They allude also to the custom of serpents. 'When the serpent creeps out of her old skin, she forsakes also her old hole, and never returns to it again; thus, say they, we must skin off our old sins; creep out of our old state; live a new life; and never more return to our former state.'

Mr. Ebner says, he has now about fifty hearers, and about thirty attend the school; but he has reason to expect a considerable addition; others, before referred to, having been kept back. 'If you could see,' says Mr. E. 'the great hunger and thirst of the people for the

word, you would heartily rejoice. I can almost say, with our Saviour, 'Where much is forgiven, they love much; and with the apostle Paul, 'Where sin abounded, grace doth much more abound.'

Whoever recollects that on this spot, where Africaner was once the terror of the surrounding country, a Christian church is established, will heartily rejoice and give glory to God.

MISSIONS OF THE UNITED BRETHREN.

THE Seventy-sixth Number of the Periodical Accounts of the Missions of this interesting community has been published. We shall briefly notice a few particulars contained it.

I. LABRADOR. From *Hopedale* the Missionaries write, on the 30th July, 1815, as follows:—

'The Lord has dealt very graciously with our small congregation of Esquimaux, as well as with us his unworthy servants, since we addressed you last year. He has regarded us in love and mercy. His work in the hearts of the Esquimaux, carried on by means of the preaching of the saving gospel, has been successful; and the greater part of our communicants have in particular increased in the knowledge of themselves and of the unchangeable love and faithfulness of our Saviour towards them, so that they unite with us in thanking him for having sought and found them, and made them partakers of the salvation so dearly purchased for them by his sufferings and death, which has rendered them truly happy. For this mercy bestowed upon them, they thank him with many tears, and with the deepest humiliation. We have reason to rejoice at the walk and conversation of most of our brethren and sisters. The schools have been diligently attended, and the children shew a

disposition for improvement. We confidently trust, that our Saviour will bestow yet more abundant grace on the Esquimaux converts, to the praise and glory of his name."

"Our congregation of Esquimaux consists at present of 57 baptized adults, of which number 44 are communicants, and five candidates for the communion; besides 45 baptized children, and five candidates for baptism: in all, 107 persons. Inclusive of 21 unbaptized persons, the number of inhabitants in Hope-dale amounts to 128. Our heavenly Father has richly supplied their temporal wants, so that none have had to suffer hunger."

From *Nain*, on the 12th of August, 1815, they write, that "three persons have been admitted to the holy communion; four became candidates for it; two adults and four children have been baptized; and three added to the candidates for baptism. Our congregation consists of 129 persons. Besides these, 37, including children, live on our premises; making a total of 166 persons.

"The schools have been continued as usual, and diligently attended both by children and adults. They have been particularly blessed to the latter. In reviewing the state of our Esquimaux Congregation, we find abundant cause to thank our Saviour for the grace bestowed upon them; but also reason to mourn on account of the hurts, faults, and defects which frequently appear. The consciousness of our own insufficiency also urges us to apply to the Throne of Grace, to seek for support and forgiveness from our merciful Saviour. He has preserved us Missionaries in love and harmony with each other; granted us his blessing in temporal concerns, and let us perceive his peace, as well in our family devotions, as also when pouring out our hearts in secret prayer before him. The word of the Cross, which we proclaim to the Esquimaux, has also approved itself to their hearts

as the power of God unto salvation, so that we are enabled to say, to the praise of our Saviour, that they have gained ground in the saving knowledge of the gospel."

"With regard to the subsistence of our Esquimaux, we mention with pleasure that they have suffered no want this year."

"The British and Foreign Bible Society having expressed their willingness to print detached parts of the holy Scriptures, translated into the Esquimaux language, we this year send the Acts of the Apostles, requesting our brethren to forward this work to be printed, and to attend to correcting the press. We also beg you to return our most cordial thanks to the above named benevolent Society."

From *Okkak*, on the 30th August, they write as follows:—

"The preaching of the gospel of the atonement made by the blood and death of Jesus has been attended with the demonstration of the Spirit, and of power. Many of our Esquimaux have increased in the knowledge of themselves, and of that precious salvation so dearly purchased for us. We have often most blessedly perceived the presence of the Lord at our meetings, and peculiarly so during festival seasons, and at the baptism of adults. The powerful effects of the word of the Cross upon the most obdurate human hearts, are frequently witnessed by us.

"The children and young people have given us much pleasure; and there is a cheering hope of their prospering for the Lord. They shew diligence, and a great desire to learn in the schools, have made good progress in reading, and often speak to us of the pleasure it affords them to be able to read the Scriptures at home. May our Saviour perfect his good work in all their hearts, and grant that they may be more and more rooted and established in his grace! We can with truth declare, that notwithstanding our many infirmities and

imperfections, the work of the Lord proceeds in blessing. As to the outward subsistence of the Esquimaux, we have reason to be thankful to our heavenly Father, who has mercifully provided for their wants, and granted them success in catching fish and seals in nets, &c.

“Since last year, six adults and ten children have been baptized; eleven persons have been admitted to the holy communion, and twelve to the class of candidates for baptism. The congregation at Okkak consists of 179 persons; and the whole number of inhabitants is two hundred and eighty-six.”

II. JAMAICA. The Missionaries mention eight estates on this island, on which they are labouring with considerable success. Of one of these estates they observe—

“The number of our hearers at Carmel is on the increase, and the preaching of the gospel evinces its power on the hearts of the Negroes, which also appears in their moral conduct. Some walk in true fellowship with our Saviour; others are mourning on account of sin, and seeking salvation in Jesus. Of the latter class there are about 200.”

Again: “The awakening spreads more and more; and we entertain hopes that our Saviour will now gather a rich harvest in Jamaica.”

III. SURINAM. Mr. Langballe reports, (Oct. 30, 1815,) that the number of converted Negroes was on the increase at Paramaribo and Hoop.

IV. NORTH AMERICA. The Christian Indians who had been driven from Fairfield, when that place was destroyed, had returned thither to the number of 109, and were residing in huts. A chapel was erected, and opened in a solemn manner on the 17th of September, 1815. The other missions at Goshen, and among the Cherokees, at Spring place, had been undisturbed. The mission among the Creeks had been abandoned, owing to the unsettled state of the country.

V. GREENLAND. In June 1815, the three missionary settlements had continued undisturbed. The mission was on the whole in a prosperous state. The number of converts was, in Newherrnhut 356; in Lichtenfels 299, and in Lichtenau, 455.

“Some heathen Greenlanders had been at Newherrnhut, but did not appear to be much impressed with the truths of the gospel declared to them. At Lichtenau, on the other hand, several visiting heathen heard the word of God with joy, and testified a desire to be converted to Jesus: five of them had been baptized.”

VI. SAREPTA. Two missionaries from this settlement have gone to reside among the Torgutsk horde of Calmucks, with a view to acquire their language, as preparatory to preaching the Gospel to them. They have already made considerable proficiency in it. One of their objects is to distribute such portions of the New Testament, among the Calmucks, as may be published by the Bible Society. The chief of the horde was much pleased, when presented with two copies of the Calmuck version of St. Matthew's gospel, sent to him by Prince Galitzin, who at the same time warmly recommended the missionaries to his attention.

VII. CAPE OF GOOD HOPE. Mr. Latrobe left this country to visit the missionary establishments at the Cape of Good Hope, on the 1st of October 1815, accompanied by two married missionaries and their wives and two single missionaries. They arrived at the Cape on the 24th of December. Having conferred with the Governor Lord Charles Somerset, the Colonial Secretary, Mr. Alexander, and others on the affairs of the mission, from all of whom he appears to have experienced a friendly reception, Mr. Latrobe proceeded first to Gruenekloof, where he had the pleasure to baptize a Hottentot woman, the daughter of old Captain Klapmus,

of Laweskloof; and afterwards to Gnadenthal.

"The sight of this truly prosperous settlement, where the preaching of the gospel has been attended with effects which in general appear so extraordinary, could not fail to excite the most lively sensations of astonishment and delight in the mind of brother Latrobe, who had been for so many years actively connected with it. He regretted to find on his arrival, that great part of this large congregation (1300 in number) was absent, being engaged with the farmers in the harvest. This, indeed, was also the case at Gruenekloof. About six hundred, however, attended the church, which is large and well built, and superiour to most parish

churches in the colony: and the devotion manifested by all, together with the lively and melodious singing, for which our Hottentot converts are remarkable, proved to him a source of uncommon delight and edification."

Having made all his arrangements, Mr. Latrobe left the Cape on the 17th of October last, in the Zebra sloop of war, and arrived in this country on the 10th of December. He has brought home materials, the work both of his pen and pencil, for communicating to the public much interesting information. He has been obliged, however, in the first instance, to proceed to Herrnhut, to attend the Elders' Conference of the Unity.

DOMESTIC MISSION.

MASSACHUSETTS BAPTIST MISSIONARY SOCIETY.

THE Annual Meeting of this Society was held in Boston, May 28th. 1817. The business of the Society was conducted with great unanimity of sentiment and feeling. A zealous concern for the prosperity of Missions was displayed, and the countenances of the brethren who were present, seemed to afford a pledge, that they would return to their respective scenes of labour, and use their influence to increase the funds and patronage of the Society.

At 9 o'clock, A. M. a sermon was delivered by Mr. Peak of Newburyport, "On the necessity of a divine agency to give success to the ministry of the word." After prayer by the President, the Secretary read the Report of the Board, containing an account of the state of the Society, the number, and labours of the Missionaries employed during the past year, which was accepted, and ordered to be printed in the American Baptist Magazine.

REPORT of the TRUSTEES of the MASSACHUSETTS BAPTIST MISSIONARY SOCIETY.

Dearly beloved Brethren,

THE approach of another anniversary makes it again our duty to address you. While others are employed in recording the triumphs of the Cross upon the plains of Hindostan, we are called to speak of the prosperity of Zion in this the land of our forefathers. Though domestic success be less brilliant, it is not less important. It should be our aim to view in a proper light the claims of India and America. While we would be the last to en-

feeble any exertion for sending the gospel to India, we still think it our indispensable duty to enforce upon you the necessity of remembering your kinsfolk according to the flesh. They have claims upon your Christian benevolence, which nothing but the most active and laborious exertions for their salvation can discharge. While your former zeal in the missionary cause gives us the surest presage of the activity of your future benevolence, we proceed to lay before you the transac-

tions of the year which is now brought to a close.

Rev. Mr. Cummings, in a tour of 4 months, has visited several of the Islands on the coast of the District of Maine. The principal of these are Grand Manan, Campo Bello, and St. Andrews. Of Grand Manan he remarks, "This Island is 21 miles in length; and near it are several other inhabited islands, the whole containing not much less than 100 families. No missionary and scarcely any other minister had ever been here before. With respect to religion, I found the people in a miserable state."

Rev. Mr. Peak, of Newburyport, has repeatedly visited in the destitute parts of New-Hampshire. The following is a quotation of his letter to the Board. "We need more labourers. In the lower part of New-Hampshire, there are sixteen towns destitute of preaching, which depend principally on Missionaries for supplies. It certainly is no time for us to lie still, while Providence has furnished us with so ample a field for our exertions."

In Vermont, we have employed Rev. Charles Brooks upon a tour of three months. His preaching in Wilmington has been blessed by the great Head of the church, to the conversion of nearly one hundred and eighty souls. How rich a harvest! Were this all that the Society ever reaped, how amply would all her toils be rewarded. For particulars, we refer you to Rev. Mr. Brooks' letter, page 114 of the present volume of the American Baptist Magazine.

Rev. John Gibson has laboured for six months in Rhode Island. He has travelled over a great part of that State, declaring the unsearchable riches of Christ.

Rev. Ephraim Butler has been appointed a tour of two months in the north-easterly part of the State of New-York. He has laboured in the neighbourhood of Plattsburg, Chazy, and Burlington, and has

been blessed with very considerable success.

Rev. P. P. Roots has laboured for six months in the northern part of Steuben, in Tioga, Oneida, Onondago, and Jefferson counties in the State of New-York. He has spent some time in Sackett's Harbour; and has been employed in dispensing the gospel to the soldiery. He has also extended his labours to several towns on the shore of Lake Ontario. The settlers in the western part of N. York are described as perishing for lack of knowledge. The universal cry is, Come over and help us. The people here, it is believed, would willingly unite in assistant Missionary Societies, and thus in part defray the expenses of labourers sent among them.

Rev. Mr. Goff has also for three months been employed as a missionary in the western part of New-York; and principally in the counties of Ontario, Steuben, Allegany, and Genesee. He remarks, "The country through which I travelled was very destitute of preachers of the gospel. The people were very thankful to the Society for sending labourers among them. They prayed that you would continue to send faithful ministers to those who are destitute of the blessings which the people of older countries enjoy."

In Louisiana we have employed Rev. Mr. Davis for six months. From the latest information, we understand he is labouring in Natchez, on the banks of the Mississippi, where a Baptist church has been formed which is in a flourishing state.

In addition to these, we have employed the following brethren for the terms affixed to their respective names.

	<i>months.</i>
Rev. Isaiah Stone,	2
Henry Kendall,	3
Cyrus Andrews,	3
Nathaniel Robinson,	2
Robert Low,	3
Barnabas Perkins,	3
Samuel Curtis,	2

Andrew Sherburne,	6
* Romeo Elton,	6
Ephraim Butler,	3
David Pease,	6
John Peak,	2
Nebemiah Lamb,	3
Samuel Churchill,	6
Ruel Lathrop,	1½
Phineas Pillsbury,	3
Asa Niles,	1½

The number of those who have been appointed missionaries by the Society during the past year is twenty five. The number of months to which we have appointed missionary labour is ninety. If no person but brother Elton has declined, the compensation for missionary labours during the past year will amount to two thousand and sixteen dollars. From many of those to whom we have sent appointments we have heard nothing, and therefore we have not an opportunity of being so particular in our detail of their services as we otherwise could have wished.

From this very imperfect sketch, however, you see that something has been done. The gospel has been preached in a few destitute places; but how immense is the extent of our country to which its gladsome sound has never reached. Our labours have been chiefly confined to New-England, and New-York, where the proportion of ministers to the number of people is greater than in any other part of the United States. Even in this favoured part of our country, we learn from our missionaries that many are deplorably destitute of religious instruction. What then must be the condition of our Southern, and Western brethren, to whom the gospel is so very seldom sent. There is still the most pressing necessity for active and zealous Christian benevolence. The command of Christ, "Go and preach the gospel to every creature," is not less imperious now than when first delivered. The same holy zeal which prompted the primitive

* Declined.

ms.

Christians to carry the unsearchable riches of Christ to the ancient Gentile lands, and which has so lately induced some of our brethren to visit the plains of Hindostan, and the regions of Africa, can never suffer us to lie inactive, whilst our fellow countrymen, our brethren, are perishing for lack of knowledge. But in order that your efforts may bear some small proportion to the exigencies of the case, let us see what is the religious state of a great part of our country. As your attention has so frequently been called to this subject, we shall barely mention a few facts. In Maine, we have been informed by one of our missionaries, there are individuals of twenty-five years of age who never have heard a sermon.

"In the immense territory of Louisiana, there are but two Methodist circuits, there is but one Baptist preacher, and out of New Orleans but two or three Presbyterian ministers. This territory probably contains 80 or 90 thousand inhabitants."

"Of the state of religion in Henderson county, Kentucky," the following extract will inform us. "There are multitudes in the motley, mixed population of this Western country that have not a Bible in their houses, and probably never had. There are many people of property, and what the world calls people of respectability, who know no more of the contents of the Bible than the Shawanese or Choc-taws."*

But we will not enlarge upon this melancholy subject. Suffice it to remark, that what is true of Maine, of Kentucky, and of Louisiana, is in all probability true of many of our sister States. You cannot be ignorant that there are in this country thousands of souls in the most perishing need of that religious instruction with which it is in our power to supply them. Souls, immortal as ourselves, are

* Mills and Smith's Report.

hastening to the bar of God; and shall we not adopt measures, that they may hear the news of salvation by the blood of Jesus, before they arrive thither? If our brethren were suffering under the pains of some deadly bodily disease, what name should not we deserve, if we withheld from them the only sovereign antidote? Could we save a people from famine; could we preserve a nation from beggary; over what mountains would we not travel, through what deserts would we not penetrate? But these objects are small, in comparison with those for which we now solicit your aid. We ask your exertions that you may become instrumental in saving sinners from the error of their ways, in rescuing your brethren from eternal death, and in restoring them to the image of God.

It is time that we should remark briefly, on the nature of those exertions, which we think it is proper for you to make.

1. We ask your prayers. To this duty, God has expressly commanded you. Pray for the peace of Jerusalem. If our exertions are accompanied by the fervent, effectual prayer of the righteous, then, and not till then, may we expect a copious outpouring of the Spirit. Do not be content with barely mentioning the Society in your prayers; but we entreat you *wrestle* for a blessing upon it. Enter into your closets, deeply sensible of the importance of the object, and pray for a blessing upon the Trustees, for the Missionaries, for your destitute brethren, and for the whole Israel of God. We would particularly recommend our brethren to remember this Society, in their meetings for prayer on the first Monday of each month.

2. Assist by your money. Missionaries cannot be supported without considerable expense. On this part of the subject there is the less necessity to enlarge, as we have so repeatedly experienced your bounty. Consider yourselves as stew-

ards of what God has committed to your charge. Recollect that possessions are worth just so much now, as they will be when you are called to render an account of the manner in which you have used them, before the throne of God. Recollect that a man's life consisteth not in the abundance of the goods which he possesseth. Acting under these solemn considerations, we doubt not that your pecuniary supplies will be equal to our exigencies.

3. Be indefatigable in your exertions to assist young men of promising talents, and hopeful piety, who appear to be called of God, in preparing for the sacred ministry. The want of proper persons to send forth as missionaries has, more than any other circumstance, curtailed our plans and enfeebled our efforts. In no manner could you more effectually serve this Society than by liberally contributing toward the support of those, whom the Lord is preparing to thrust into his vineyard.

4. You will materially assist the Board of Trustees by collecting and forwarding to them all missionary intelligence, which may come under your observation. By inquiring into the most promising grounds for missionary undertakings; the most suitable persons for missionaries, and the various necessities of different parts of our country; private Christians may do much for the spread of the gospel.

5. We are persuaded that in many instances, settled pastors might employ to advantage a certain portion of each year to missionary labours among the destitute churches. Whilst thus discharging one of the duties of Christian benevolence, we doubt not that their own souls would become warmed and animated, and they would be abundantly rewarded for their labour of love. This practice has been adopted for years and with great success by our brethren in Great Britain.*

* See *Life of Pearce, Life of Spener.*

6. We apprehend that the interests of this Society, as well as of Missions in general, would be greatly advanced, if ministers would excite in their societies a thirst for missionary intelligence. The ignorance prevailing in many parts of our country on this subject, is truly deplorable. Let ministers only do their duty, in collecting and publishing missionary information, and there would shortly be no need for this complaint.

The Board, desirous of giving additional impulse in favour of Domestic and Foreign Missions, have endeavoured to secure a wider circulation for the Magazine published under their patronage. They are pleased to find, that the alterations which have been made as to its form, the arrangement of the matter, and the frequency of its publication, have met with general approbation. There is reason to believe, that the time is not far distant, when it will be read in every section of the Union.

As we have no private interest to serve, we may be allowed on this occasion, to urge all those who are friends to Missions, and to the denomination to which it is our honour to belong, to use their influence in favour of this periodical work. It cannot be expected that a general interest will be excited in favour of Missions, till it is generally known what exertions have been made, and are making for the support of the gospel at home and abroad. The communication of such intelligence will form a prominent part in this Magazine; and the hope is cherished that this, with the other departments of the work, will be blessed of God, to elevate the views and feelings of our Christian brethren, and to give a new and powerful spring to the exertions of the friends of Missions.

As to the manner of making exertion, we would briefly remark.

1. Let whatever you do for the Redeemer, be done with all your might, Let no place in your souls

be left for lukewarmness. While the interests of immortal souls are at stake, any thing less than the exertion of all your powers, is sin.

2. Let all your attempts for the cause of Christ be persevering. No work of magnitude was ever accomplished without toil and labour. When the great Founder of our religion, the Captain of our salvation was on earth, he left us a memorable example of indefatigable perseverance. Let us humbly imitate his example, and follow in his steps.

Many things may be offered as inducements for you to prosecute this great work. We shall mention a few of them.

The political state of our country is unusually favourable to missionary exertion. Perhaps at no time since the organization of our republic, has a party spirit been so far lulled to sleep. May we not hope, that that time, and those passions which have so long subserved the ends of party faction, will now, by the overruling hand of the Spirit of God, be made to advance the peaceable interests of the kingdom of Jesus? The nations of the earth have thrown down their weapons of war, and an almost universal peace pervades our once distracted globe. The swords already have been beaten into ploughshares, and the spears into pruning hooks; and may we not hope that the people will not learn war any more?

The present aspect of the church affords a most powerful inducement to active operation. At no time since her establishment on earth, has God appeared with such gracious tokens of favour. "She is now looking forth as the morning upon the nations sitting in darkness, and thousands are rejoicing in the brightness of her rising." Every exertion made for her prosperity has been in an especial manner blessed. Many parts of the American Zion have witnessed copious showers of refreshing. The peo-

ple of God are continually devising new modes of benevolence; and upon each one of them, the Redeemer has granted his benediction. This then, beloved brethren, is the time in which the Lord by his providence, points to the signs of the times, and bids you improve the talents committed to your charge.

Consider the prospect of success with which your labours are insured. We know that "the mountain of the Lord's house shall be established on the tops of the mountains, and exalted above the hills; and all nations shall flow unto it." God hath said, "As I live, all the earth shall be filled with the glory of the Lord." God will not forsake the work which has occupied the counsels of Heaven from eternity. "Zion still dwells upon the heart of everlasting love." The work for which the Son of God came from heaven to earth, must be accomplished. Let us then, brethren, be "workers together with God."

But rewards are offered to those who advance the boundaries of Mes-siah's dominions. "They who turn many to righteousness shall shine as the stars forever and ever." Let us then, brethren, "have respect to the recompense of reward." When we sit down at the marriage supper of the Lamb, shall we repent of our efforts? When we see those who have been redeemed from eternal death; when we circle the throne of the ineffable glory, shall we repent that we have gained too bright a crown to cast at the feet of the adorable Redeemer? While angels in heaven are incessantly engaged in the most unwearied career of active exertion, shall we be the only beings who indulge in sloth? No, let us arise and shake ourselves from the dust; let us cast off every vestige of criminal sloth; let us come up to the help of the Lord against the mighty; let us act in view of eternity; and by the awful results of that day which shall try men's souls, by all the terrors of hell, by all the incon-

ceivable glories of heaven, by the love of Him, who died to redeem us by his blood from every nation, and kindred, and tongue, and people, we charge you to persevere in this holy work, until the kingdoms of the earth shall become the kingdom of the Lord and of his Christ.

DANIEL SHARP, *Secretary.*
Boston, May 23, 1817.

On moving the acceptance of the Report, Mr. Gano made several interesting and affecting remarks. We are sorry we have not been favoured with an abstract of them. We cannot give the precise words, but we will give the substance of his address.

Mr. Gano observed, that besides the advantages enumerated in the Report, arising from domestic missions, there was one to which reference had not been made, and on which he would beg leave to offer a few observations. He said, he alluded to the instruction and comfort which many of the dear children of God derived from the labours of our Missionaries.

Mr. Gano observed, that in the course of Divine Providence, many were called to fix their habitations in the wilderness. Here, in a great measure, they were destitute of those means with which they once were blessed, and seldom enjoyed the preaching of the Gospel, except when some missionary visited them. And yet they were of the flock of Christ; it was desirable they should be fed; and the fact that they were fed by those under shepherds employed by the Society, was a sufficient ground of itself why he should give the Society his support. He expressed his surprise that any Christians (if indeed they deserved the name of Christians) could be reluctant in giving their aid to such an institution as this. It we have tasted the joys of pardoned sin; if Christ be precious to us; if we have experienced consolation and support from the Gospel, we must be solicitous that others should be sharers in these blessings. For his part, he esteemed it a privilege and an honour to be considered a friend to the cause of missions, a cause which lay near his heart, and in which he hoped God would ever see him engaged.

The Treasurer's Report was then read. Mr. Elisha Williams moved its acceptance, and Mr. J. M. Winchell seconded the motion.

Mr. Winchell stated, that it had not been his design to occupy the attention of his brethren on this occasion; but, continued he, I cannot be satisfied that the Report should pass without a few remarks. The patronage afforded to this Society, as appears from the Report which has just been submitted by the Treasurer, while it calls for renewed gratitude to God, furnishes also additional motives to exertion. At our last anniversary, we were reminded of the gradual increase of the funds of this institution from its commencement. We have now the satisfaction to know, that while the expenditures of the last year will probably exceed two thousand dollars, our treasury is not exhausted; the streams by which it has been replenished are not dried up. God, who has said, "the silver and the gold are mine," will not suffer a good cause to fail for want of pecuniary aid. Let exertions be made sufficient to justify an appropriation of monies, and he will always provide that money shall be obtained.

Among the recent instances of liberal benefaction to the funds of this Society, we may reckon with peculiar satisfaction, the bequest of POMP PUTAMIA, a pious descendant of Africa. By his industry and economy he had accumulated property to the amount of about 2000 dollars, 1500 of which he generously devoted to the cause of Missions, and ordered the executor of his will to pay it into the treasury of the Baptist Missionary Society in Massachusetts. What a noble example of love to the Redeemer! May others be induced to remember the direction of our Lord, and go and do likewise.

Nor can I forbear to mention, on this occasion, the encouragement given to the cause of Foreign Missions. While the streams of Christian benevolence, which are to make glad the city of God, have been pouring freely into the treasury of this and other domestic societies, the means have been accumulating "to prepare in the desert an highway for our God." The amount of monies received by the Treasurer of the Baptist Board for foreign missions exceeds our most sanguine expectations. If I am correctly informed, the funds already amount to more than 21,000 dollars! Truly, "what hath God wrought!" How evident is it, that the interests of foreign and domestic missions, instead of retarding, do mutually assist each other.

Mr. Train then moved a resolution of thanks to the Trustees for their zeal and diligence in conducting the affairs of the Society during the past year.

I rise, said he, Mr. President, with your permission, to make a few remarks up-

on the gratitude, due from this Society to the God of all grace for his blessing upon this Evangelical Institution; also upon the obligations we are under to the Board of Trustees, who have so successfully directed our Missionary operations. Under the gracious smiles of Heaven, we have seen this Society rising from small beginnings, and increasing in importance, until it holds a respectable rank among similar institutions in this country. We have beheld with joy, and we hope, with unfeigned gratitude, the Author of all good raising up benefactors, who have contributed liberally of their substance to augment our funds; we have seen the Lord of the Harvest sending forth labourers of piety and zeal, who have cheerfully sacrificed the endearments of domestic life, and endured the toils of the Missionary field; we have seen the ascended Saviour making good his promise, Lo, I am with you, to aid and bless. To one of our Missionaries in particular, as appears from the Report which has just been read, he has afforded a rich harvest of about 180 souls. If this were all, that this Society has instrumentally achieved, would it not abundantly reward us for all the sacrifices, which we have made, or may hereafter make, of money, care and toil, in sending the word of life to the destitute in this our native land? Shall not such tokens of divine favour warm every Christian bosom, and fan the missionary flame? Surely, if we possess a spark of benevolence, such success cannot fail to set us on fire. Let us then lift the voice of gratitude and praise to Him, from whom we derive all our hopes, all our joys, all our means and opportunities for getting and for doing good.

For the prosperity and usefulness of this Society we are also indebted to the Board of Trustees. To them we entrust our Missionary concerns. Upon them it consequently devolves to manage our funds in the most profitable manner; to select suitable heralds to proclaim a Saviour's grace; to mark out the Missionary path, &c. For public services, rendered in a case like this, where there is much responsibility, and none of profit, except the pleasure of doing good; we certainly can do no less than appreciate such services, and feel grateful for them. I feel happy in expressing my approbation, and more happy in the success, with which their well directed efforts to serve this Society have been crowned; and accordingly move, that a vote be now passed, expressing our warmest thanks to the Board of Trustees for their faithful and successful services during the past year.

Mr. Phippen seconded the motion, observing, that

The excellent Report which has been submitted to this Society, claims our atten-

tion. That Report gives us the necessary information relative to the proceedings of the Trustees for the year past. It discovers their care of the interests of the Society; their faithfulness and perseverance in discharging the duties of their respective offices, and the success with which the Parent of mercies has been pleased to crown their efforts. The disinterested exertions of the Trustees of the Massachusetts Baptist Missionary Society claim our grateful acknowledgments.

In most of our churches and congregations, it is possible there are some, who call in question the motives, which influence this Society; and there may be others, who imprudently censure their proceedings, merely through ignorance of the mode and results of their operations. The influence of such persons is to crush a missionary spirit, and blast the dearest hopes of the philanthropist. To this subject, my brethren, we are bound to devote at least a portion of our attention. It is connected with the professed object of our lives.

Among the people of our respective charges, it is unquestionably a duty to raise their tone of feeling with regard to missions, and, by every scriptural incentive, endeavour to preserve it in a proper elevation. Hence arises the duty to exertion on our part, to remove the objections, which are brought against missionary institutions. If in the minds of any individuals there exist objections to this Society, or to our method of procedure, let us point them to the Report this morning submitted by

the Trustees, to the Trustees themselves, the venerable characters who manage the concerns of this Society.

The Society made choice of the following Officers and Trustees, for the ensuing year.

THOMAS BALDWIN, D. D. *President.*

JOSEPH GRAFTON, *Vice President.*

ENSIGN LINCOLN, *Treasurer.*

DANIEL SHARP, *Secretary.*

Trustees. Elisha Williams, John Peak, Stephen Gano, William Batchelder, Lucius Bolles, James M. Winchell, Jeremiah Chaplin, William Collier, Nathaniel W. Williams, Josiah C. Ransford, Heman Lincoln, James Loring.

Mr. Stephen S. Nelson was appointed to preach the Missionary Sermon next year; in case of failure, Mr. George Phippen.

The Society adjourned to the last Wednesday in May, 1818, to the Second Baptist Meeting-house in Boston, at 8 o'clock, A.M.

In the evening, an appropriate discourse was delivered by Mr. Train, from Isaiah xlv. 22; "Look unto me," &c. A collection was taken at the close of the service.

TREASURER'S ACCOUNT.

Amount received by the Treasurer of the Baptist Missionary Society of Massachusetts, from September 1, 1816, to June 1, 1817.

1817.			
Sept. 4,	By Cash of Mrs. Sparrowhawk,	- - - -	\$1,00
21,	do. from Baptist Church, Attleboro',	- - - -	6,18
	do. from Elder Coombs,	- - - -	1,00
	do. from Baptist Church and Society, Randolph,	- - - -	10,32
	do. from Female Society, do.	- - - -	15,06
	do. from Mite Society, Pawtuxet,	- - - -	10,00
	do. from Salem Female Cent Society,	- - - -	60,00
	do. from Female Benevolent Society of Newton, and vicinity,	- - - -	63,53
	do. from Female Mite Society, Middleboro',	- - - -	18,76
	do. from Female Society, Ware,	- - - -	15,35
	do. from Female Mite Society, New-Boston,	- - - -	4,75
	do. from Beverly Baptist Female M. Society,	- - - -	17,00
	do. from Female Society, Nottingham West,	- - - -	5,37
	do. from African Church, Boston,	- - - -	5,00
	do. from three Females, Rowley,	- - - -	2,00
28.	do. from Female Friend,	- - - -	2,00
Novem. 8.	do. from do.	- - - -	1,00
16.	do. from Female Mite Society, Eastport,	- - - -	50,26
Decem. 4.	do. from Baptist Society, Weston,	- - - -	8,36
7.	do. from Mr. A. Ellis, in part of legacy from Susanna White,	- - - -	50,00

1817, Jan. 25,	By Cash, profits of Magazine,	- - - -	40,00
April 16,	do. from Mr. A. Ellis, in part of Miss White's legacy,	- - - -	153,00
May 26,	do. of Mrs. Sparrowhawk,	- - - -	1,00
28,	do. of Deacon David Goodwin,	- - - -	5,00
	do. from Widows Raymond and Humphrey, collected in Missionary Box,	- - - -	9,10
	do. from Second Baptist Church and Society, Boston,	- - - -	172,59
	do. from Third do. do.	- - - -	57,00
	do. from Baptist Church and Society, Salem,	- - - -	78,00
	do. from Mr. David Beal,	- - - -	2,00
	do. from Mr. J. Bacheller,	- - - -	2,00
	do. from Mrs. Mary Bacheller,	- - - -	2,00
	do. from Baptist Female Missionary Society, Kingston,	- - - -	25,00
	do. from Dr. Messer,	- - - -	2,00
	do. from brother B. Kent,	- - - -	1,55
	do. from brother Porter, Marblehead,	- - - -	2,00
	do. from Children's Cent Society, Boston, by Miss Webb,	- - - -	24,60
	do. from Female Cent Society, Haverhill,	- - - -	12,54
	do. from Worcester Female Baptist Charitable Society,	- - - -	4,16
	do. by Elder Cummings,	- - - -	23,22
	do. from seventeen annual subscribers,	- - - -	17,00
	do. collected after Missionary Sermon at First Baptist Meet- ing-house,	- - - -	50,00
	do. Interest on Notes,	- - - -	202,98

\$1231,08

E. LINCOLN, *Treasurer.*

Religious Intelligence.

FOREIGN.

GLASGOW AUXILIARY TO THE BAPTIST MISSION.

Extract from the Glasgow Chronicle.

“ON Thursday, November 28, 1816, the first annual meeting of the Society in Glasgow, auxiliary to the Baptist Mission and Translations in India, was held in the Trades hall, Glassford-street. The chair was taken at one o'clock, by William Cunningham, Esq. who was supported by the Rev. Dr. Balfour, and the Rev. Dr. McGill, Professor of Divinity in this University. The report of the proceedings of the society for the past year, was read by Mr. Buchan, the secretary, and Mr. Deakin, the treasurer, gave a statement of the sums received and remitted to the parent institution. After which, the meeting was addressed by the Reverend Doctors Burns and Mitch-

el, the Reverend Messrs. Carment, of Duke-street Gaelic Chapel, Barclay, of Kilwinning, Ewing, of Nile-street meeting-house, and Anderson, of Edinburgh.

“Though we do not profess to give a report of any of the speeches, we cannot deny ourselves the pleasure of adverting to what was stated with much feeling by the Chairman, after he had received the thanks of the meeting. ‘In what has been said by different speakers of the merits of the gentlemen who conduct the mission in India, I most heartily concur. Those who have spoken on that subject, however, know their character only from report; but I can speak from personal knowledge—from intimate acquaintance with the missionaries themselves. While in India, eighteen years ago, I often met with Mr. Carey in a small room of a private house, where he communica-

ted religious instruction to a few poor natives. Little did I think then that a work so small in its beginning, should, in a few years, excite such interest in the Christian world, or that I should have the honour of presiding in a meeting like this in the city of Glasgow.' He gave the most decisive testimony to the ability and zeal of the missionaries, and expected that from their labours, the most blessed effects would result to the immense population of India.

"One of the most gratifying spectacles exhibited by this meeting, was the merging of all party differences in the one great cause of the gospel; the speakers were of different denominations of Christians, yet they all united in recommending the cause of one denomination, not in the article from which it takes its distinctive name, but merely as promoting the truth in which they were all agreed. This is as it should be; and we cordially concur in the wish of one of the speakers, who said he hoped soon to see other denominations of Christians receive similar countenance and support from those who could not follow them in all their peculiarities."



GREEKS FROM THE ANCIENT MACEDONIA.

Extract of a letter from the Rev. J. PATTERSON, dated St. Petersburg, June 24, 1815.

WE have had our second Annual General Meeting, and I can assure you, that it was a very interesting one. Mr. Pinkerton has already informed you of what is most material; but that which most attracted my attention, was, the motley company, from many different nations, and some of them in their national costumes. I was particularly pleased with a company of Greeks from the ancient Macedonia, Prince Ypsilanti, and his suite. O, how much I wished to send the

word of life to a people, who were the first in Europe, who said to the great Apostle of the Gentiles, *Come over and help us*; and, through whom, the gospel of the grace of God entered our quarter of the globe! They are all fine, lively looking men, and seemed worthy to be the descendants of the Church of Philippi. Our Committee and Society felt as I did, and the Prince was chosen one of our Vice-Presidents, that he might help us in our endeavours to assist his countrymen. He, and all his suite, with an eagerness and liberality which reminded me of the beautiful description, (Phil. iv. 10—18.) put down their names as subscribers to our Society. Paul's promise, in regard to them, (verse 19.) will, I hope, soon be fulfilled in all its extent. They are in need of the word of life; and, by the help of God, they soon shall have it. Although, including the Tartar, (which we have now resolved to print at the Scottish Missionary Press, in the South of Russia,) and the Greek, (for which we expect soon to receive stereotype plates from London,) the Russian Bible Society is printing, at present, in fifteen different languages. This will not stop our ear to the call from the South, especially from Moldavia and Wallachia. The removal of a part of the Scottish Mission to Astrachan, with their printing-press, is an important step for our Society. This place is the Calcutta of Russia, and we mean to make it the Serampore of the South. We are arranging matters with Government for the establishment of their printing-office there, and you will soon hear of the waters of life flowing out from this city, to water all the surrounding regions, and render them fruitful as the garden of the Lord. Another division of this Mission is on its way for Arensburg, in the Island of Oesel, a place of equal importance for us, and which opens to us a most extensive field.

Domestic Intelligence.

REVIVALS OF RELIGION.

[Our limits will only allow of our giving extracts, from the various accounts which have been received. EDITORS.]

Middletown in Vermont.

THE Rev. Mr. Haynes, after giving some account of the state of this church and his own exercises relative to a revival of religion, observes as follows:—

In November last, the good work began to appear among us; and in the month following some were baptized. Conferences increased in number, and were much crowded. The work has been principally among the youth and children, who have generally, soon after their first impressions, discovered their exceeding vileness and guiltiness before a holy God. They were led to see the justice of their everlasting condemnation, and that they never did, and never could do any thing to recommend themselves to the Divine Being; that if they were ever saved, it must be altogether by grace, &c. It is matter of deep humiliation to us, however, that older Christians generally have not had their attention called up as in former revivals. Too many have slumbered; others have been but partially awake; while a few have been really engaged. The work has not been so powerful, nor so extensive, nor so lasting, as it was in 1800, and 1808, when Christians generally were really alive. The exhortations of young converts, and those newly awakened, beyond any other means, have been owned and blessed of God for the conviction and conversion of sinners.

Since the commencement of the work I have baptized forty-nine. More, it is expected, will soon come forward. Those baptized in this work, are mostly youth and children. Much is added to our spiritual joy and comfort, though but little comparatively, to the strength of the Church. O for suitable gratitude to the Father of all mercies, for such distinguishing goodness. May our fruit be proportionate with the culture bestowed, and advantages enjoyed. May the great Shepherd and Bishop of souls, ever have this dear flock in his holy keeping. O that our great vileness, and unworthiness, may not stand in the way of further, and far more glorious displays of his love and grace.

As a monument of mercy, I have been spared forty-nine years; twenty-eight of which have been in the ministry, the most of which time I have been in this place. I have enjoyed the blessedness of seeing five revivals of religion, where my feeble labours have been bestowed. But after all, instead of feeling as though I had any claims on my heavenly Father on account of my poor labours in his vineyard, I feel more and more indebted to the amazing grace of God, for ever giving me a heart to labour for him. My blessed debt of love and gratitude increases with my years and labours; and I rejoice to have it so. Surely God must have all the glory. When I look back, I wonder at the distinguishing goodness of God, in his ever making me a vessel of his mercy. I am still more surprised that he ever called me to preach the gospel of his Son. But when I see that he is graciously pleased to bless the labours of such a guilty, unworthy creature, when those labours are so deficient, and so full of sin, what shall I say?—I feel indebted to the free grace and mercy of God, beyond all possible finite calculation. This debt can never be paid!—But praised be the name of the Lord, I humbly trust, and joyfully hope that this debt will afford me blessed employment to a boundless eternity.

I subscribe your brother in the gospel of the divine Redeemer,
SYLVANUS HAYNES.

P. S. Twenty-five have joined the Congregational church in this place; and about twelve who have been the subjects of this work, have connected with a few others and formed a new Methodist class.

Greenwich, State of New-York.

Sir,

God is gloriously carrying on his good work in these parts, although it has subsided within our vicinity; yet in the following towns, or at least in some of them, it is progressing, viz. Hart-

ford, Argyle, Kingsbury, Queensbury, Fort Ann, Granville, Salem, and Cambridge, all in the County of Washington.

According to the best information I can get, about 840 persons have professed religion within a little more than a year past, in the above towns, including 257 which have been added to the church under my pastoral care. These are the astonishing doings of the great Redeemer, whom God hath exalted, upon his holy hill of Zion.

Yours most affectionately,

EDWARD BARBER.

Greenwich, March 22, 1817.

Salem, New-York, May 5, 1817.

In this place, within a few months, after a low and trying season, the Lord has appeared in mercy. I have baptized since the work began, twenty-eight. Not far from fifty have obtained a hope. The work is now spreading into three different neighbourhoods. The cloud that hangs over us, seems to bespeak abundance of rain. All that have as yet made a profession, have joined with the Baptists. Two of my children, I have reason to hope, have shared in this work. One of them obtained a hope last evening.

Yours in the best of bonds,

THOMAS BAKER,

Bristol, N.Y. April 11, 1817.

THE cause of religion is in a very flourishing state in this region. The towns of Bloomfield, Palmyra, Mendon, Gorham, Lima, Avon, Pittsford, Richmond, Phelps, Ontario, Penfield, and Livonia. Some others have been blessed with refreshing from the presence of the Lord. We are doing something to aid the missionary cause; but not so much as we ought to do. Our brethren in general do not feel that engagedness in the cause, that is necessary to render the proceeding energetic. Our ministers receive but little for their services, and of course are obliged to labour for their support. They have very little time to acquire information, or even to learn passing events: we are of course less useful and less influential.

Yours, in our common Lord,

SOLOMON GOODALE.

Cazenovia, N. Y.

Dear Sir,

With pleasure I embrace the present opportunity of addressing a line to you. As to religion, it is yet a pleasant season in this place. The work of the Lord seems to be progressing. Many of the youth and children are yet coming in. The pleasant sound of hosanna is yet heard from youthful tongues, and some of the aged, and of those in the meridian of life join in these sweet angelic strains.

The same good work is still going on in many places around us. In the village of Norwich in the County of Chenango, about 80 have been added to the Baptist churches, and not far from 60 to the Congregational church since the beginning of the year. From various other towns in this region we hear of the marvellous works of God.

With respect to missionary concerns, our prospects seem to brighten. At the meeting of the Board of the Hampshire Baptist Missionary Society at Homer in February, we had an agreeable interview. At this meeting, delegates from seven Female Societies were present, with their offerings for the Treasury. These donations consisted of cash, cloth, and articles of clothing, to the amount of 219 dollars! Two other Female Societies whose gifts were not ready at that time, have since made an offering to the amount of about 35 dollars. There are also two new Female Societies, lately formed, in connection with us. Hence you will perceive that there are eleven of these Societies auxiliary to the Hamilton Society. This is the Lord's doing.

J. PECK.

St. Johnsbury, Vermont.

Dear Brethren,

I feel it a duty that I owe to God to give you an account of the late work of grace among the people with whom I am connected. A church composed of 16 members, from different towns, was constituted in this place in September 1811. This little vine the Lord has seen fit to bless. For a time we were embarrassed for want of a place to meet in, until the Lord stirred up the heart of our esteemed brother Mr. John Clark, of St. Johnsbury, who purchased a spot, and built a small, but convenient house for public worship at his own expense. Some additions were made from time to time; but nothing very special appeared until June last, when a meeting was held in our meeting-

house called the "Circular Conference." This meeting was composed of several churches, all of the Congregational order excepting ours. The Lord was evidently with them, and many had their minds seriously impressed. On the third Lord's day in June, the solemnity was so visible in the assembly, that I was led to exclaim with Jacob, "Surely the Lord is in this place, and I knew it not."

About this time we set up weekly conferences. The attention increased, and many minds became deeply impressed with a sense of their sinfulness.

At our conference the week before the first Lord's day in July, three young persons came forward and offered themselves as candidates for membership in the church. They were received, and the next Lord's day was appointed for them to be baptized. After the morning exercise, we repaired to a river that runs near the meeting-house, the bank of which was crowded with people. Here the Lord gave a new spring to the work. Such a time I never before witnessed. I made some remarks on the end and design of the ordinance, and it seemed as if the Holy Spirit descended. The people of God were made to rejoice, while tears stole down the cheeks of sinners. Conviction was fixed like "a nail in a sure place" in the hearts of many, as they have since confessed in relating their minds. Our meetings became crowded, and many appeared to hear as for their lives. Some who had entertained a hope for many years, were constrained to come out and own where they had been—to confess, and to repent, and do their first work. Our baptizing seasons, became almost weekly, and the Lord blessed them for the good of souls.

This work continued through the summer and fall. But in the winter, it seemed gradually to decrease. There were some, however, who came forward and were baptized at this inclement season. There are others who entertain a hope, that have not as yet come forward.

Of those who shared in the work, about one half were heads of families; none of them over sixty; and of the youth, none under fifteen. They all appeared to have a deep sense of their own sinfulness, and of the depravity of the human heart. Salvation by grace has been acknowledged freely. There have been no instances of enthusiasm, noise, or confusion; but a deep sense of sin has evidently been felt. The number that have come forward and obeyed the commands of Christ in his own divinely appointed way, is forty-

three. May the Lord keep through his own name, these lambs and bring them to his heavenly kingdom. O that men would praise the Lord, for his wonderful works to the children of men!

I subscribe myself your brother in gospel bonds,

SILAS DAVISON.

June 2, 1817.

NOTE. This Church is known by the name of St. Johnsbury Church, although the members live in the towns of Waterford, Barnett, and Danville, as well as in St. Johnsbury. The meeting-house stands in the corner of Barnett. All these towns have shared in the work, and many in each, have united with the Congregational churches.

Poultney, Vermont, June 4, 1817.

Dearly beloved,

HAVING occasion to address you in this way, I would inform you that it is a time of prosperity among many of the churches in these regions. It is so with us. We have witnessed a glorious revival in the course of six months past. Eighty have been added to our church, and I think a number more will yet come forward. We have made out a handsome subscription for the Magazine, and are anxiously waiting to receive them. I hope, before long, to give some further account of the reformation.

With much esteem, I remain
Yours, &c. CLARK KENDRICK.

SEVERAL towns in the northwestern part of Vermont have, within the year past, experienced a revival of religion. In Ferrisburgh, a church of about 80 members has been constituted according to the order of the New Testament, and a pastor settled. In Westford, in Milton, and in some other towns, especially in Fairfax, there has also been an effusion of the Holy Spirit. In Fairfax the church had languished.

It had been torn by dissensions arising from that high excitement of political feeling and party animosity, which in the recent embarrassed state of our national affairs prevailed to so lamentable a degree. Brethren were alienated in affection from each other. The ways of Zion mourned. Her walls were broken down. The enemy beheld, and triumphed.

But early in the autumn of 1816, a new hope was excited in the friends of religion. The brethren had sent to the churches in the vicinity for a council to advise them in their difficulties. The duty of praying particularly for that people, and imploring God to bless the labours of the council, was suggested in a conversation between two brethren in a neighbouring town; and it was agreed to mention it to others. It met with approbation; and most, if not all of the churches from which delegates were to be sent, held a special prayer meeting for the purpose, on the evening of the Lord's day previous to the sitting of the council. There was a meeting too in Fairfax, at the same time and for the same purpose.

The result of the council exhibited a forbearing and conciliatory disposition, and inculcated it strongly upon the brethren. At a church meeting soon after, they resolved to bury their animosities forever. It was about this time that the revival commenced. The first appearance of it was in a school of small children taught by a pious young lady, who, sensible of the responsibility that rested on her, was anxious and diligent for the eternal, as well as the temporal welfare of her pu-

pils. Here was a most interesting scene. The children were so generally, and so deeply impressed with a sense of their condition, that nothing but the concerns of their souls could be attended to. Some of the brethren of the church were sent for; and most of the time in school, for some days, was spent in prayer, in directing the young inquirers, and in reading the Bible. The earnest and repeated cry was: "Pray for us. We are going to ruin. Do pray for us. Do read that blessed book." Many a precious soul, it is believed, will look back to this period as the time of his spiritual birth.

Numbers who came in to see the school were seriously impressed; and in different and remote parts of the town, persons were heard of under deep concern. Most of those who have made a profession of their faith, date their first impressions from about this time.

Between 70 and 80 have been added to the church by baptism; and a stated preacher has been procured. Considerable additions have also been made to the other denominations, the Congregational, the Methodist, and the Episcopalian; and many individuals who have recently obtained a hope, have not yet made a public profession.

Obituary.

MEMOIR OF MRS. HANNAH MARTIN.

DIED at Bristol (R. I.) Septem. 7th 1816. MRS. HANNAH MARTIN, aged 84 years, widow of the late Capt. Thomas Martin of that place. At an early period of life, Mrs. M. was bereaved of the companion of her youth, and left with three children, one of whom only survives to mourn the loss of a very affectionate and pious mother.

It appears that Mrs. M. had lived about half a century before her mind was effectually impressed with the reality and necessity of experimental religion. By what means her attention was called to the concerns of her soul is not distinctly recollected; but it is highly probable that it was by the preaching of neighbouring ministers, who occasionally visited and preached in Bristol. For a considerable time she laboured under great distress of mind, and was fully convinced of the insufficiency of her own righteousness to justify her before God. When she despaired of salvation

by the deeds of the law, and found herself sinking under the weight of guilt, the Saviour was revealed to her as *able* and *willing* to save to the uttermost. The xiv. John, 1, 2, 3 verses were applied to her mind with peculiar force, and she obtained satisfactory evidence of her title to a place in those mansions which Jesus has prepared for his people.

Not long after her conversion, her mind was exercised upon making a profession of religion. Tradition had always taught her that *infants* were the subjects, and *sprinkling* the mode of baptism: but, from the Bible she learned, that *believers* only were the subjects, and *immersion* the only proper mode, of baptism. As there were but two persons at this time in Bristol who held the same sentiments, it was attended with some difficulty to make an *open profession* of them, in the midst of those who considered a departure from ancient errors heresy, and in the very

town where some of these hereticks had been persecuted even to *imprisonment*.* However, a sense of obligation to him who had redeemed her with his precious blood, and a conviction of the importance of imitating the example of her Saviour, overcame all opposition from friends and foes, and constrained her to be "buried with Christ by baptism." Accordingly she was solemnly baptized by Elder Jacob Hicks of Swanzey, and united with the church in that place, until the constitution of the Baptist Church in Bristol, of which she became, and continued a valuable and worthy member until her decease.

As Mrs. M. lived at such a distance from the church with which she had at first united, as to render it inconvenient to meet often with them; it was her constant and ardent prayer that a way might be opened for the enjoyment of the ordinances of the gospel in her native town. And when it was announced to her and her pious sister (the late Mrs D. Wolfe) that the late excellent Dr. Nelson had arrived in town with an intention to settle in it, they both exclaimed "the Lord has sent him to raise up a Baptist Church in this place." This declaration was in a degree prophetic, for, under God, it was owing to the perseverance and liberality of that pious and benevolent gentleman, that a church was gathered, ministers procured, and the materials provided for the erection of a house of worship. When these things had taken place, Mrs. M. would often say, "this is the

Lord's doing, and it is marvellous in our eyes."

For a few years previous to Mrs. M's. decease, she laboured under the infirmities of age, and gradually declined in strength until the period of her dissolution. During her debility and confinement she enjoyed generally great peace of mind, and often spake of "the blessed Jesus" in terms of the warmest affection and gratitude. She ever viewed herself a miserable and dependent sinner; and Christ Jesus as the only foundation of her hope and salvation. She continued in this state of mind until the 7th. September 1816, when she fell asleep in Jesus, in the expectation of a blessed immortality.

Mrs. M. was an intelligent and warm hearted Christian, who loved the cause of Christ "not in word and tongue only, but in deed, and in truth." Her liberality in supporting the cause of Christ and in relieving the poor members of the church, has often been experienced. To the church she presented about *one hundred and seventy dollars* for the support of the ministry; and on no occasion was she backward in this part of her duty. In her relation with the church she was a faithful, a peaceable, and an affectionate member. And throughout the whole of her Christian course she was "a burning and shining light." She sustained through life "a good name, which is better than precious ointment, and the day of her death was better to her than the day of her birth."

* *Vide Benedict's History of the Baptists, Vol. I. p. 505.*

ANECDOTES.

To the Editors of the Ant. Bap. Magazine.

Dear Brethren, If a publication of the two following cases corresponds with the design of your excellent Magazine, they are at your service. J. M.

IN the Christian panoply, there is a weapon called *all-prayer*. That this is the surest defence in times of severe trial and sharp oppression, is most interestingly illustrated in the following anecdote.

In a section of our country, where slavery most rigidly obtains, it was customary to suppress, *as evil*, all exercises of devotion, however secretly conducted. To this end, overseers were particularly instructed to watch the slaves, and punish with promptness and severity all appearances of religion. One, who had been in this employ, and

who was willing of himself to carry this order into full effect, relates the following fact: That after sundry assiduous, though fruitless excursions through the dwellings of the slaves, and at late hours of the night, to detect this crime, as he was approaching a cabin one night, he heard a tone of voice which he took to be prayer. "Ha!" said he to himself, "now I have caught you!" So he crept up softly with a view to discover how many were united in this forbidden act. Sure enough it was the voice of prayer; but he was somewhat disconcerted in finding it to be only an old, solitary, Af-

rican woman. This probably caused him to pause and listen—when he found the old slave praying for the blessing of God on her master, mistress, young masters and mistresses, and even on her overseer!

While he listened to this prayer, it seemed to him, that, according to his orders, he was to chastise this old woman for this forbidden act. But he said within himself, "What will it be for? Why, for praying the blessing of God on her master, his family, and on her overseer." Then again he said within himself, "Can I do it?" Which he answered by—No, I cannot; and retired with caution to keep it all a secret: But he carried off a wound in his heart, which no balm could cure, but the blood of Christ. Thus God, in answer to prayer, saved his old slave-servant from the iron hand of oppression, and gave her a new associate in suffering afflictions for Christ's sake.

Good brought out of evil.—This comfortable truth is beautifully manifested in the following case. In one of the southern sections of our country, there is an African slave, whose name is *Jenney*. Her master is a humane and feeling man; and her mistress an amiable Christian. *Jenney* had served with such fidelity, that she obtained *as its reward*, the entire confidence and favourable regards of them both. She was observed to fail in her labour, and indications of some distress were visible in her countenance. She was asked for the cause; she replied, *Jenney's heart is sick*. She was sent to the house from the field to obtain relief; but none was gained. She spent her days in solemn decline; only saying "Jenney's heart is sick." One day she met her mistress, who was very anxious for her case, in the yard, and cried out, *O mistress, Jenney is going to die, and be lost!—Who will take care of Jenney's baby, when she is gone?* Such was her distress at that moment, that she sunk under its weight, motionless at her mistress's feet; who had her taken kindly to her house, and attended with care. Thus she continued for some days, scarcely able to walk. But one day, having got a small distance into a forest, she there cried to God in her distress, and there God graciously heard her mourning voice, and poured into her *sick heart* the balm of Gilead, which gave her immediate relief.—On this occasion, when the light broke in on her afflicted soul, and the pardoning love of God in Christ was seen by faith, she said, *All the trees around cry glory! and all the angels cry glory!*

and Jenney cry glory too! She now says, *When she was in her native country, Jenney had no God, she knew no God! But in America, Jenney has learned there is a God, and that He is her's. In Africa, Jenney had no Jesus, she had no one to tell her of Jesus. But she thanks God, that she was ever brought to America to hear of a Saviour. In Africa, Jenney was ignorant of sin and the wrath of God. But in this happiest of lands, she had been made acquainted with her sinful and dangerous state, and the way of salvation through a precious Redeemer.* Now, *Jenney* lives and sings, and looks forward to the hope of glory, as the end of sorrows, and certain reward of all, who through faith and patience wait for the coming of our Lord Jesus unto eternal life.—Happy affliction! Blessed African!

A Child that could not tell a lie.

An Anecdote of President Washington when a boy.

WHEN GEORGE WASHINGTON was about six years of age, some one made him the present of a hatchet; of which being, like most children, immoderately fond, he went about chopping every thing that came in his way; and going into the garden, he unluckily tried its edge on the body of a beautiful young *English* cherry-tree; which he barked so terribly as to leave very little hope of its recovery. The next morning, his father saw the tree, which was a great favourite, in that condition, and inquired who had done the mischief, declaring he would not have taken five guineas for the tree; but nobody could inform him. Presently after, however, GEORGE came, with the hatchet in his hand, into the place where his father was, who immediately suspected him to be the culprit. "GEORGE," said the old gentleman, "do you know who killed that beautiful little cherry-tree, yonder in the garden?" The child hesitated for a moment, and then nobly replied, "I can't tell a lie, Pa;—you know I can't tell a lie. I did cut it with my hatchet."—"Run to my arms, my boy!" exclaimed his father, "run to my arms! Glad am I, GEORGE, that you killed my tree; for you have paid me for it a thousand fold! Such an act of heroism in my son, is of more worth than a thousand cherry-trees, though blossomed with silver, and their fruits of gold."

Weems's Life of Washington.

Ordinations, &c.

ORDAINED, at Providence (R. I.) on the 8th. day of June, to the work of an Evangelist, the Rev. AVERY BRIGGS, son of the Rev. Joel Briggs, of Randolph (Mass.) Rev. Dr. Messer preached on the occasion, from Rom. x. 14, 15, "How shall they hear without a preacher, and how shall they preach except they be sent." Rev. Stephen Gano prayed at the imposition of hands. Rev. John Pitman, of Seekonk, gave the charge, and Rev. James M. Winchell, of Boston, gave the right hand of fellowship, and the Rev. Joel Briggs made the concluding prayer; after which an appropriate anthem was sung. The Rev. Mr Briggs is a graduate of Brown University, and is now labouring with the Baptist Church in Hudson, (N. Y.)

ON the 11th. inst. at Newport, Rhode Island, the Rev. ROMEO ELTON was solemnly ordained to the work of the ministry as Pastor of the Baptist church in that town. The sermon was delivered by the Rev. James M. Winchell, of Boston, from 2d. Cor. 2d. chap. 16th verse, last clause. The Rev. Job Borden, of Tiverton, prayed at the imposition of hands. Rev. Stephen Gano, of Providence, gave the charge, and addressed the Church in a very affectionate and impressive manner. Rev. Barnabas Bates, of Bristol, gave the right hand of fellowship, and the Rev. Bela Jacobs, of Pawtucket, made the concluding prayer. The services were witnessed with much satisfaction, by a numerous and respectable assembly, among whom were the ministers of the different churches in the place, and many pious hearts united in devout wishes to the great Head of the church, that the union which had that day been consummated under circumstances so peculiarly pleasant and promising, might be crowned with his blessing. In the afternoon at 4 o'clock Rev. Mr. Bates delivered a discourse from 1 Thess. 5 chap. 25 ver. "Brethren, pray for us;" and in the evening there was preaching again by Mr. Winchell, of Boston.

Extract of a letter dated Pantown, June 12, to a young gentleman in Middlebury, Vermont.

I HAVE just returned from the Ordination of Elder JEREMY H DWYER, and so solemn a scene I never before witnessed.

The sermon was delivered by Elder Green of Cornwall, from Col. iv 17. *And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.*

He described in the most clear and impressive manner, the arduous duties, and the awful responsibility of a gospel minister.

The consecrating prayer was made by Elder Woods, of Addison. Never shall I forget the prayer of that amiable man. While fervently imploring Heaven in behalf of him whom they were setting apart to the work of an Evangelist, his feelings overcame him, and he burst into tears. The audience were unable to restrain theirs.

The charge was delivered by Elder Spalding, of Shoreham, in language that spoke the christian and the scholar.

The right hand of fellowship was given by Elder Green. The concluding prayer, by Elder Chamberlain, was appropriate.—In short, the performances of this day have been such as the numerous assembly will ever remember.

ON the 16th. of April, a Baptist church was constituted in Reading precinct, and on the same day the church was publicly recognized as a church of our Lord Jesus Christ. The Rev. Mr. Bolles of Salem preached on the occasion, from Mark, 16 chap. 15, 16 v. Immediately after the publick exercises, Rev Mr. Phippen baptized ten persons. At the water side the fellowship of the churches was given by the Rev. Mr. Bolles, and the persons baptized were admitted as a constituent part of the church. The season was highly interesting, and it is devoutly hoped that the solemn transactions of the day may be blessed of God to the good of souls.

EDUCATION SOCIETY.

It gives us pleasure to learn, that another Education Society has been established in the South; known by the title of "The Baptist Society in South-Carolina and Georgia, for the education of pious young men, designed for the ministry." Our limits will not permit us to give the articles of their Constitution, which are in substance the same with other similar institutions.

We cannot, however, deny ourselves the pleasure of giving a few extracts from the eloquent and interesting Address, which accompanies it.

Beloved Brethren,

WE take the liberty of inviting your attention to the important subject, which has prompted our present meeting, and occupied our deliberations. By our constitution, you will be informed of the designs which we entertain, of the principles which are to guide our operations, and of the methods which will define our proceedings. To the formation of this union, we have been induced by several considerations. The increasing demand in various parts of our country, for Baptist ministers with suitable qualifications; the progress of general literature in all classes of society, requiring a proportionate improvement in those who exercise the sacred office; the frequent instances which bring to our view young men of piety and promise, destitute of the requisite means for improving their talents, and a sincere hope, that with the Divine blessing our co-operation in the proposed measure, might contribute to the increase and extension of genuine piety; are some of the motives which have incited us to the course into which we now affectionately invite your benevolent activity. Such motives are so true in fact, and so obvious to common inspection, that they must necessarily disturb the repose of the indolent, and assail the observation of the inconsiderate. In the field, brethren, which we propose to cultivate, there is an impressive call to united zeal and diligence.

So far are we from wishing to arrogate to ourselves the merit of originality in this scheme, that we take pleasure in alleging the example of brethren in other places, as an additional incentive to ardour, in a pursuit where they have led the way. In different parts of the United States, are societies united for the accomplishment of designs, in all respects like those for which we solicit your favourable regard. Such examples inspire us with the greater confidence. But admitting that no other association resembling that which we contemplate, had been formed; is

there any want of evidence in favour of its claims? Do not the circumstances of many young brethren, eager to break through opposing difficulties, and stand forth as the ambassadors of Christ, make an affecting appeal to our piety and exertion? Do not Christians of all denominations, combining their energies in order to give greater prevalence to the Word of Life, invite our endeavours to something that may accord with the spirit and animation of the present times? Does not that extensive union for missions, which promises to embody the strength of our denomination in this country, demonstrate the expediency of such methods as might augment the number of labourers for a field of action so widely diffused?

The objections which our plan may have to encounter, are not of such a nature as either to vary its principle or retard its progress. We are aware that many of those amongst us, who have risen to distinction and usefulness in the work of the ministry, had received, in a very limited degree, the aids of learning. But will any infer from this, that they would have been less eminent *with* such helps than they now are *without* them? Will any presume to say, that they who are powerful in the art of persuasion, without study and application, would not have been more so, had their minds been trained to precision of thought, and elevated to clearness of apprehension, by the aids of science? Can any imagine that he who is already a workman that needs not to be ashamed, would not have been more distinguished, had he acquired a thorough knowledge of all the instruments of his profession?

LITERARY INTELLIGENCE.

THE friends of sacred literature will be gratified to learn, that in London, a Polyglott Bible is in the press, which will contain the Hebrew, the Samaritan Pentateuch, the Greek version of the Septuagint, the Latin Vulgate, and the English version of the OLD TESTAMENT; the original Greek, the Syriac version, the Latin Vulgate, and the English version of the NEW TESTAMENT.

The letter-press of each page is uniform; and so composed, that the work may be arranged in *Four Pocket Volumes*; or the whole employed in forming *one Quarto volume*, with two of the languages on each page, so as to present the text *all at one view*.

The Polyglott Bible, in Pocket volumes, will be \$11,78. In Quarto, it will cost \$23,33.

NEW PUBLICATIONS.

THE History of the origin and first ten years of the British and Foreign Bible Society; by the Rev. John Owen, A.M. 8vo. three dollars in boards.

The History of the Puritans, from the Reformation to the death of Queen Elizabeth: With an account of their principles; their attempts for a further reformation of the church; their sufferings; and the lives and characters of their most considerable divines. By Daniel Neale, A.M. 5 vols. 8vo. 4 vols. are published.—William B. Allen, & Co. Newburyport.

A Series of Discourses on the Christian Revelation; viewed in connexion with the Modern Astronomy. By Thomas Chalmers, D.D. Minister of a Church in Glasgow. 8vo.

Nine Sermons on the Nature of the Evidence by which the fact of our Lord's Resurrection is established; and on various other subjects. By Samuel Horslev, LL.D. F.R.S. late Lord Bishop of St. Asaph, 8vo. 1 dol. 50 cents.

The Power of Faith, exemplified in the Life and Writings of the late Mrs.

Isabella Graham, of New-York. 8vo. two dollars seventy-five cents.

The Sunday School Teacher's Guide. By I. A. James, New-York. Published by the Female Union Society for the promotion of Sabbath Schools.

Proceedings of the General Convention of the Baptist Denomination in the United States, at their first triennial Meeting, with the Third Annual Report of the Baptist Board of Foreign Missions for the United States. Printed by order of the Convention. Philadelphia, 1817.

Missionary Exertions encouraged.—A Sermon, delivered in Sanson-street Baptist Meeting-house, May 7, 1817, before the "General Missionary Convention of the Baptist Denomination in the United States for Foreign Missions." By Thomas Baldwin, D.D. Pastor of the Second Baptist Church in Boston." Lincoln & Edwards, 53 Cornhill.

Three Discourses on the Evidences of the Christian Religion. Designed for the benefit of Young Persons. By Philip Doddridge, D. D. 18mo. 62 cts. James Loring, Boston, 2 Cornhill.

Poetry.

For the American Baptist Magazine.

INVOCATION TO RELIGION.

1.

COME, sweet RELIGION, balm of rest,
Revisit this desponding breast;
O come, thou pure and faithful guide,
And in my trembling soul abide.

2.

When thou wast mine, the joys of grace
Perennial flow'd from thine embrace;
Bright faith, mild hope, enrapturing love
Descended with thee from above.

3.

How sweet the day, how calm the night,
When walking in thy blissful light;
My lips were praise, my tongue was prayer,
My soul was heaven, for God was there.

4.

But now, alas, the scene's withdrawn,
And all my blooming joys are gone;
The bright seraphic form has fled,
Joy has expir'd,—and hope is dead.

5.

Delightful power!—once more return,
And make this icy bosom burn;
O bid the threat'ning tempest cease,
Dispel the gloom,—and whisper peace.

6.

'Tis thine to make the marble feel,
And melt the heart of stubborn steel;
'Tis thine to make th' affections glow,
And tears of deep contrition flow.

7.

O come, forever dwell with me,
I'll lose all earthly joys for thee;
Thy yoke I'll bear,—thy cross I'll take,
Despise the world, and sin forsake.

ELIZA.

TO CORRESPONDENTS.

Several favours have been received, which are under consideration.

Interesting extracts from the Third Annual Report of the Baptist Board of the United States for Foreign Missions, will be inserted in our next.

As there has been an increasing demand for the Magazine from almost every section of the country, and as it has received the particular approbation and patronage both of the Convention and Board, the edition is increased to 10,000.

The first and second Numbers of the New Series have been reprinted, so as to supply new subscribers with complete sets.

The publication of the account of monies received by the Treasurer of the Baptist Board is unavoidably postponed till the next Number.

Judson on Baptism.

(Second Edition.)

Published by LINCOLN & EDMANDS, 53 Cornhill.

To meet the wishes of many, the excellent and conclusive Sermon of Mr. Judson, is now thrown into a cheaper form—and the Publishers indulge the expectation, that the friends of the apostolic mode of baptism, will feel interested in giving it a very extensive circulation.

17 dols. a hun. 2,25 doz. 25 cts. sing.—With plate, 3 dols. a doz. 31 cts. sing.

They have also for sale,

Dr. Baldwin's Works on Baptism.

Viz.

The Baptism of Believers only, and the Particular Communion of the Baptist Churches, explained and vindicated. In three Parts. Price 1.12 cts.

A Series of Letters, in which the distinguishing sentiments of the Baptists are considered. In answer to a publication, by the Rev. Dr. Worcester, of Salem, addressed to the Author, entitled "Serious and Candid Letters." Price 75 cts.

Christian Baptism, as delineated in the New Testament, in a Letter to a Friend. Price 12 cts. ~

Also,

By Elder Caleb Blood,

The Points of Difference between the Baptists and Pseudo-Baptists, candidly stated in a Familiar Dialogue. Price 50 cts.

ROBINSON'S HISTORY OF BAPTISM, will be out of the press of LINCOLN & EDMANDS, next month.

Pawtucket Collection.

Just published, and for sale by LINCOLN & EDMANDS, No. 53 Cornhill, The second edition of the "Pawtucket Collection of Conference Hymns." By Rev. David Benedict. Price 25 cts.

Religious Novel.

For sale, as above, the "Life and Reflections of Charles Observator; in which are displayed the real Characters of Human Life." By Rev. Elijah R. Sabin. Price 1 dollar.

Lincoln & Edmands, at their Bible Warehouse and Theological & Miscellaneous Bookstore, keep a very extensive assortment of BIBLES, Books in the various branches of Literature, School Books, Tracts, Toy-Books, and Stationary, which they sell on liberal terms. Orders promptly answered.

Toplady's Course of Family Prayers, for each day in the week. Octavo, fine paper. 25 cents.

A plain and serious Address to the Master of a Family, on the important subject of Family Religion. By the late Dr. Doddridge. 13 cts. and much cheaper to those who purchase for charitable purposes.

The Miscellaneous Works of the late Rev. and learned RICHARD BAXTER; containing—A Call to the Unconverted to turn and live and accept of mercy while mercy may be had.—Also, Converse with God in solitude, or, the Christian improving the insufficiency and uncertainty of human friendship, for conversing with God in secret.—Likewise, the Dying Thoughts of the Author. The whole for one dol.

The Doctrine of the Law and of Grace unfolded;—showing their distinct nature as two Covenants, and the very dissimilar character and condition of the persons who are under these two Covenants. Wherein are answered a number of important questions respecting Law and Grace. The same book contains—A faithful Account of the Life of BUNYAN; being a brief Relation of the exceeding mercy of God in Christ to him. The whole composed by John Bunyan. Price one dol.

Jay's Family Sermons. Two vols. 2 dollars.

The Gospel Mystery of Sanctification opened; suited especially to the case of those who labour under the Guilt and Power of Indwelling Sin. To which is added—A Sermon on Justification. By Walter Marshall, late preacher of the gospel at Gosport. Highly recommended by eleven eminent ministers.—Bound, 88 cents.

Flavel's Touchstone of Sincerity. Fifty cents.—Husbandry Spiritualized. 75 cents.—Navigation Spiritualized. 75 cts

Buck's Theological Dictionary, two vols. in one. 350 cts.

Nearly all the Writings of that late eminent divine, Andrew Fuller. Just published—Three Discourses on the Evidences of the Christian Religion. Designed for the benefit of Young Persons. By Philip Doddridge, D. D.

The Christian's Consolation; or the Preciousness of Christ to all who believe. 63 cents.

Poems by Hannah More. 75 cents.

A Concordance and Dictionary to the Holy Scriptures. By Rev. John Butterworth. 5 dollars.

The Christian Philosopher. A Collection of the best Discoveries in Nature; with Religious Improvements. By Cotton Mather, D. D. The style made easy and familiar. 1 dollar.

The Elements of War. By General Isaac Maltby. Third edition, with 18 Plates.

Every Man his own Cattle Doctor. By Francis Clater. 1 dollar.

Memoirs of the Life of Mrs. Abigail Waters, who died in Boston, aged 96. By Rev. J. Huntington, with a likeness. 63 cts.

Memoirs of Mrs. Mary Cooper. By Adam Clarke, L. L. D. 75 cts.

The World to come, by Watts. 225 cts. 8vo

Judson's Sermon on Baptism, with a portrait. 42 cts.

History of the late War. By H. M. Brackenridge. Second ed. Six plates. 150 cts.

Emblems, Divine, and Moral. By Francis Quarles. With elegant wood-cuts. 125 cts.

Questions on the Historical Parts of the New-Testament for Sunday Exercises in Schools and Families. 4 Maps. By J. A. Cummings.





Good things.

The History of Pulpit — 357

Exact Prayers — 361

Short Hymns and
— Pious Hymns } 279

285

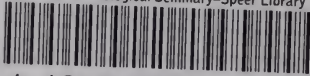
Impressions —

The Parting Scene } 312
Wheelock's Grammar

I-7 v.1

American Baptist Magazine and Missionary

Princeton Theological Seminary-Speer Library



1 1012 00307 4822

